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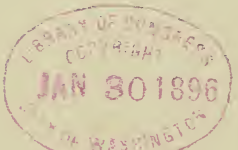
Three Lectures On Missions

H. H. HARRIS



AMERICAN
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THREE

LECTURES ON MISSIONS

BY

H. H. HARRIS, D. D., LL. D.

Professor in Southern Baptist Theological Seminary

PHILADELPHIA

AMERICAN BAPTIST PUBLICATION SOCIETY

1895

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TO

REV. HENRY ALLEN TUPPER, D. D.
OF RICHMOND, VA.

My teacher in missions,
and helpful adviser in preparing these Lectures.

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INTRODUCTION

In the year 1894, Rev. William D. Gay, of Montgomery, Ala., formerly a student at the Southern Baptist Theological Seminary, gave an endowment of five thousand dollars, to be invested and held by the trustees, and the annual interest used in procuring, every session, a short course of lectures before the faculty, students, and friends of the institution. By request of the donor and in respect to the memory of his honored father, it is called the *Julius Brown Gay Fund.*

The name thus pleasantly and usefully perpetuated, and forever associated with wider culture for our coming ministry, had been worthily worn by one who was born in North Carolina, September 9, 1830, and died in Montgomery, Ala., December 31, 1887. The family is of Scotch-Irish descent and a branch was established in this country by James Gay, who, a mere boy, in 1710 came over from the north of Ireland and found a home in Iredell County, N. C. Julius Brown Gay, a grandson of this James Gay, removed, in early life, to the northwestern part of Alabama, where he was a neighbor and friend of the Hon J. L. M. Curry, so long a member of Congress from that district. At the close of the war, Mr. Gay removed to Montgomery, engaged largely in business, wholesale and retail, and by energy and intelligence amassed a considerable fortune. He was devoted, as his ancestors had been

in the old country and in the new, to the principles held by Baptists, was an earnest, active Christian, and specially remarkable for his splendid capacity for affairs, his clearness of thought, and his wide and accurate reading.

The trust offered by his son was accepted with cordial thanks, and preparations to carry out the purpose in view were at once begun under the direction of the then president, Dr. John A. Broadus. At his instance, Dr. H. H. Harris, at that time professor of Greek in Richmond College, Va., and president of the Foreign Mission Board of the Southern Baptist Convention, elected since to a chair in the Seminary, was invited to deliver the initial course, and the time was set for the closing days of March, 1895. When the time came, the Seminary was shrouded in mourning over the recent death of him who had made all the arrangements, and the duty of presiding on the occasion and preparing this Introduction devolved on the undersigned.

The lectures proved to be a calm, full, almost exhaustive discussion of the scriptural basis of missions in the several phases treated. They were received with enthusiasm by the entire Seminary and a large circle of intelligent listeners.

They are now offered to a wider public in the hope that the profound thoughts they embody may arouse deeper and more intelligent interest in furtherance of our Lord's great command. May his favor crown this effort to advance his cause!

WM. H. WHITSITT.

LOUISVILLE, Dec. 2, 1895.

THREE LECTURES ON MISSIONS

I

SOME BASAL PRINCIPLES

IT is assumed that all present accept the Bible as an inspired revelation of the true religion, and as the sufficient and only authoritative declaration of what is obligatory in Christian faith and practice. In seeking, therefore, a sure foundation for Christian missions, we turn to the Scriptures, and especially to those portions written in the first century of our era, and ask what they teach in reference to the duty of evangelizing the nations, on whom responsibility for this work is devolved, and what constitutes a call to personal service. Other interesting questions pertaining to the method of missions, must be reserved for another lecture.

To these questions we find answers partly in explicit precepts, about which doubt is infidelity; partly in approved example, wherein we must consider how far it embodied universal principles, equally applicable in all times and all lands, how far

it was modified by the apostolic rule of being in matters of mere expediency "all things to all men," and therefore to be adjusted to ever-changing conditions; and partly, we must depend on inference, more or less trustworthy according to its clearness and directness.

I. THE DUTY OF EVANGELIZING ALL PEOPLES.

This is so clear, so often asserted, so essential to the whole scheme and genius of the gospel, that urging it here would be superfluous.

1. *The Teaching of Scripture.*

In the Old Testament.—Abraham, brought from beyond the river to found a separate family, rejoiced in the promise of a seed in whom "*all the nations* of the earth should be blessed" (Gen. 22 : 18). The prophets, while warning the people against alien influence, saw in the distance the promised seed set "for a light to the Gentiles, to be for salvation unto the *end of the earth*" (Isa. 49 : 6), a prediction which Paul interpreted as a command (Acts 13 : 47). The light grew clearer as the time drew nigh, till good old Simeon took the infant Jesus in his arms and blessed God for the "salvation prepared before the face of *all peoples*, a

light for revelation to the Gentiles" (Luke 2 : 31, 32).

In the New Testament.—During his earthly life our Lord wrought mainly for the house of Israel, but after his resurrection he explained "that repentance and remission of sins should be preached in his name unto all the nations" (Luke 24 : 47), and thereto commissioned his followers to go and "make disciples of all the nations" (Matt. 28 : 19), endued them with power from on high, and promised to be with them unto the end of the world. Paul directed much of the intense energy that consumed his bodily presence, and no small part of the fervent logic of his strong and weighty letters, to the elucidation of the mystery "that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (Eph. 3 : 6).

The Command of Christ.—There fell into my hands not long ago a neat volume entitled, "Our Word and Work for Missions," issued last year from the Universalist Publishing House, Boston. To a paper on the "Philosophy of Missions" I turned with some curiosity to see what the writer whose three cardinal and closely connected doctrines are the universal Fatherhood of God, the universal Brotherhood of man, and universal Redemption in

Christ, would assign as a reason why men shall go and give and toil to spread Christianity. After citing the commission he says: "It seems strange that men professing the Christian religion should question the wisdom of missions, should doubt the policy of undertaking them, or should cast about for some philosophical ground for engaging in them, in the face of the direct command of Christ himself." Let me add that after this excellent beginning, the essayist proceeds to point out the civilizing, educational, and generally uplifting humanitarianism of the gospel, and concludes with a forceful presentation of the reflex influence of missions in vitalizing the home churches.

2. *Why so Neglected?*

But some one may ask, Why has the duty, if it is so clear, been so much neglected? Why is it so lacking in power over the minds and hearts of godly men? Why did the Universalist just cited wait till 1890 to undertake foreign mission work? Why did the great mass of evangelical Christians let centuries elapse and only begin to awake slowly within the last one hundred years? Or, to go back to the first century of Christian activity, why did Peter, with all his opportunities, require a thrice repeated vision and rebuke, clear and supernatural

manifestations of providence and word and Spirit, before he would offer salvation to the devout centurion? Why did Saul of Tarsus, separated even from his birth and specially called to preach Christ among the Gentiles (Gal. 1 : 15, 16), wait in Arabia three years after his conversion, then audaciously argue the matter with his Lord in the temple (Acts 22 : 19–21), and even when under peremptory orders to "depart far hence unto the Gentiles," spend some eight years in Cilicia and Syria, till once more called and sent forth?

Selfishness.—Some partial answer to these questions may be found in the sad fact that selfishness is a dominant principle in this world. Altruria is not on any terrestrial map. The beginnings of a Christian life have reference largely to self. The penitent smites upon his breast and prays, "Have mercy on me the sinner"; the anxious inquirer asks, "What must I do to be saved"; the young convert sings, "Oh happy day, that fixed my choice." The business of an infant is to take its milk and sleep and grow; but before becoming a man he must learn to subsist on solid food and to put forth activities that reach beyond himself. Alas, how many are but "babes in Christ"! (1 Cor. 3 : 1). How few practically believe what "he himself said, It is more blessed to give than to receive" (Acts

20 : 35). The spirit of self-sacrifice, the grace of giving, outgoing love for humanity, is an exotic from a far-off sunny clime, imported into this world when Jesus came to seek the lost, to give himself for us, to make the one perfect sacrifice. It requires constant care as well as copious showers and sunshine from its native heaven to make it flourish and bear fruit in our sterile soil and chilling atmosphere. The most depressing fact in connection with Christianity is the failure of its adherents to live up to their privileges, and the bane of mission work is the indifference of so many Christian people.

Pride.—Another and even sadder fact is that we are proud, and therefore prone to think of ourselves as God's elect and other peoples as given up to vile passions. Some excellent brethren fall back upon the sovereignty of God, having mercy on whom he will, and hardening whom he will (Rom. 9 : 18). The potter has made us, they say, vessels unto honor, others vessels of wrath fitted for destruction. But why were these great doctrines written out in the Epistle to the Romans? Was it not because the writer felt himself a debtor to all men? (Rom 1 : 14.) Thou that restest upon divine sovereignty, dost thou not hear the marching orders of the King? Behold, to obey the sovereign is better than to prate about sovereignty.

II. WHERE THE OBLIGATION RESTS.

We live in an age of corporations and combinations. Now, as never before in the history of humanity, men appreciate that "in union there is strength." The means of intercommunication developed in our day and still progressing with marvelous rapidity, have made great organizations easier and more effective. The ends of the earth are brought close together. We read this morning of important events that occurred yesterday in every quarter of the globe. The whole world is fast becoming a single body with wires for nerves, rails for arteries, throbbing engines for a heart, bank bills and drafts for circulation, delicate machinery instead of hands, and swift locomotives in place of feet. Thus it is possible for one man in a central office, as it were a cell in the human brain, to direct thousands of miles of railway, or to regulate the supply of some of the necessaries of civilized life. Division of labor, co-operation, socialism, is the order of the day. Even in the sports of schoolboys, organized and trained "teams" have supplanted the old-fashioned games in which we used to play "every man for himself," and an "umpire" exercises the prerogatives of a personal conscience. All this evidently and strongly tends

to repress individuality, to minimize the sense of separate responsibility.

1. *Organizations for Benevolence.*

Christianity being suited to all men everywhere, is flexible in its appliances. Its principles remain unchanged; its external manifestations partake of the coloring, the language, the modes of thought of the times and the people. Hundreds of great foreign mission societies, with their executive officers and Boards of management, organizations unnecessary and in fact impossible in the first century, have in this latter end of the nineteenth important functions. They gather the myriad raindrops of personal offerings into rills, and rivulets, and streams, and rivers. Their work is, by scattering information, to develop and systematize the liberality of Christian people; by care and correspondence, to select the fittest from among many who volunteer to go to the front; by drawing contributions from a wide area, to furnish the selected ones a steady and reliable support; and by accumulating the results of varied experience and calmly surveying the whole field, to post these pickets advantageously and help them to co-operate cordially for the common end. Dr. Pierson has well said: "William Carey was the pioneer, not of

missions so much as of organization." The only consistent opponents of organized mission work are also and on the same ground opposed to Sunday-schools and Bible societies—and even they are not consistent, for they print their views and distribute them by mail, ride on railways and steamboats, and send messages by telegraph and telephone, though well knowing that the apostles did none of these things.

Biogenesis.—Combination for Christian activity, so characteristic of these times, vastly increases the danger of overlooking the cardinal doctrine of personal responsibility. Societies and Boards as such are merely machines for the accumulation and transmission of force. In them is no spiritual potency beyond that of the component individuals. No machine of human contrivance generates power. In the power-house of your electric railway the engine by combustion converts a portion of the energy that was locked up in the coal into an expansive force, and this again by piston and crank and band, into violent magnetic disturbance, that can be conveyed on wires and applied to lighting or heating or the turning of wheels. The origin of all force, if we trace it back and back to its beginning, is found in spirit, in life; in that mysterious something which eludes the keenest analysis

and flies before the sharpest scalpel, something which God freely bestows, but man can merely transmit. The only life that can reanimate a soul "dead through trespasses and sins" (Eph. 2 : 1) was manifested in him who said, "I am the resurrection and the life." Men lay hold of this life through faith, but how shall they believe without a preacher? (Rom. 10 : 14, 15.)

Ministry of Angels.—John, in the Apocalypse, saw an "angel flying in mid-heaven, having an eternal gospel to proclaim . . . unto every nation and tribe and tongue and people" (Rev. 14 : 6). What was the angel's gospel? "Fear God, and give him glory; for the hour of his judgment is come." For the suffering saints whose warfare is accomplished, for the souls of the martyrs who "cry from beneath the altar" (Rev. 6 : 9) this was good news, but doom for unbelievers. Of the three whom Abram entertained at Mamre, one listened to his intercession and is called the Lord; the two who went down to destroy Sodom and rescue Lot were angels. They minister blessings to the heirs of salvation; their ministry to others is to gather the tares into bundles and burn them. They have not known redeeming love and cannot tell its sweetness. The ministry of reconciliation is committed to men, to earthen vessels, that the glory may be God's (2

Cor. 4 : 5–5 : 19). It is only by the life that is hid with Christ in God and implanted through faith in the individual Christian that vital Christianity is to be spread abroad in the earth.

2. *The Church and the Individual.*

In two-thirds of current missionary literature appeal is made to "the Church," and in a large moiety of the rest to "the churches." Baptist folk magnify the one organization which has the unmistakable sanction of our Lord and of his inspired apostles. We insist upon the importance of the local church, its separate sovereignty, subject only to the heavenly Head, and its complete sufficiency for all forms of Christian work. It is "a pillar and ground of the truth" (Tim. 3 : 15), an evergreen and fruitful olive tree, a golden lampstand; an organization of baptized believers for the maintenance of public worship, for the preservation of pure doctrine as taught in the word and embodied in the ordinances, and for the mutual edification of the members. One of its foremost duties is to uphold the light in the community by means of regular preaching of the gospel. Some of the so-called Catholic churches with orders in their ministry, each vowing obedience to the next above, claim and exercise not a little of all the de-

partments of governmental power. But a Baptist church has no legislative authority—it can only interpret and apply what the Lawgiver has laid down. Nor has it ability to wield executive functions. It is and must be chiefly judicial, therefore mainly restraining and conservative. Without a number of these firmly set corner-stones, there would in this progressive age be little hope of long conserving the fundamental principles of a pure Christianity. The country churches scattered all over our land and furnishing preachers for the denomination are our great bulwark against the flood of imported notions.

Personal Responsibility.—We all agree that churches ought to be composed solely of regenerated people and ought to afford facilities for all kinds of Christian work. We also agree that every converted person ought to be connected with and work through a local church. But let us draw a distinction. It may seem at first vague and shadowy; perhaps on further thought it will become clear and important. Can we discriminate between duties devolved upon us as church-members and duties devolved upon us as Christians? Between what we owe to the church and what we owe to the Christ? It is our duty, for example, to attend prayer meetings at the appointed times and places.

It is also our duty to enter into our closets and pray to the Father who seeth in secret. Is there not here a discernible difference? So again, it is our duty to join with our brethren at stated times in the memorial supper; but also all the time to hold communion with Christ. For building and taking care of a house of worship, for pastor's salary and other such expenses, a specified sum is needed year by year; what you or I ought to give depends in part upon the number and ability of our brethren. For the spread of the gospel beyond our community the measure of my duty is not at all dependent on my brethren. Pastoral support is a matter of debt; for missions we want gifts. The church can and should urge upon every member the duty, rather the privilege, and should provide facilities for gathering and forwarding contributions; but the New Testament seems to me to lay the duty of prosecuting mission work not so much upon the churches, organized bodies, as upon the individual Christian heart and conscience.

As this view diverges from the commonly received way of speaking, I must beg you to have patience and follow closely an examination of the Scriptures. Observe, please, the precise point of the question. It is not whether the churches as such have any obligation to the cause of missions, nor whether Christian

people ought to work through their several churches. In both these the speaker would join the most pronounced of his hearers in an emphatic affirmative. But did the Lord of glory lay the duty of spreading his gospel upon the churches as organized bodies or upon the men and women who compose them? Is there in the New Testament, precept or example that enjoins upon churches to select, appoint, send forth and support, heralds of salvation to the nations that sit in darkness and the shadow of death?

3. *Scripture Teaching.*

The Commission.—The repeated manifestations of our risen Lord, appearing for a little while and then vanishing, seem to have been designed first, to prove the reality of his bodily resurrection; secondly, to educate his followers out of their dependence on his visible presence; and thus, thirdly, to prepare them for the work they were to do when clothed with power (Greek, *δύναμις*, *working power*) from on high. On the appointed mountain he gave to the eleven and perhaps five hundred others (1 Cor. 15 : 6) the commission as recorded in Matthew. Just before his ascension from Olivet he repeated substantially the same charge as recorded in Luke and Acts. There is nothing to indicate that they

met on either occasion as a local church.[1] Indeed, when Peter on the lake shore (and this was probably just before the mountain meeting) asked about another's duty, the answer came short and sharp, "If I will that he tarry till I come, what is that to thee? follow thou me" (John 21 : 22). Individual responsibility could hardly be more emphatically enjoined.

Jerusalem.—The church at Jerusalem, forming itself by elective affinity, was cemented by assaults from without and by troubles within, and all remained in the city. A great persecution scattered them abroad, as we might say, broke up the church, and then they severally "went about preaching the word" (Acts 8 : 4). The apostles sent Peter and John down to Samaria (8 : 14, 15), and later the

[1] It may be argued that as the command to observe the Lord's Supper, given at first to the Eleven, was subsequently recognized as a church ordinance (1 Cor. 10 : 16, 17 ; 11 : 17–34), so the commission to make disciples, baptizing and teaching them, became the duty of churches, as Christ's representatives, so soon as they were organized. Even so, in communities where such churches have been established ; but the rule could not apply to mission work such, for example, as Philip's (Acts 8 : 26–30). The conservative functions of the local church (see p. 20), are sufficiently guarded by requiring, as hereinafter stated (p. 40), approval by the church from which a missionary goes out, and by transferring to a church on the mission field, so soon as one can be properly organized, responsibilities which, until that time, the missionaries themselves must bear.

partially reassembled church sent forth Barnabas as far as Antioch (11 : 22), but both these missions were rather to inspect and confirm than to extend the work. When Peter had preached at Cæsarea, the brethren contended with him for visiting the uncircumcised (11 : 2, 3), and he had to defend himself against the church by reciting the proofs that God sent him. Paul, during his missionary labors, went up several times to Jerusalem with contributions for the poor saints, or to declare what God had wrought among the Gentiles, or to worship, and on these occasions met his brethren in Christ, but there is no hint that he or they looked upon him as their missionary. Such is the record of the mother church.

Antioch.—How was it with the new center, the mixed assembly of Jews and Greeks on the Orontes? It is commonly held that this church sent out Barnabas and Saul. Read carefully the account as given (Acts 13 : 1–4). There were at Antioch five prophets and teachers, mentioned by name. The Holy Spirit directed the setting apart of two of them for special work. After fasting and prayer and imposition of hands, these two were "sent forth by the Holy Ghost." According to the plain structure of the sentences and the obvious reference of the pronoun "they" (ver. 2, 3), the human

instrumentalities in this sending were the prophets and teachers. The only reference to the church is in the subordinate and peculiarly expressed clause, *κατὰ τὴν οὖσαν ἐκκλησίαν*—rendered "in the church that was there," more accurately by Meyer, "*with* the existing church." It is apparently introduced because certainly four and probably all five of the prophets and teachers had been born and reared elsewhere and were only temporarily in Antioch. To put the matter in modern phrase, a number of preachers had gathered at Antioch and were conducting a protracted meeting, when the Spirit separated two of them for mission work.

But it is argued that on their return "they gathered *the church* together and rehearsed what God had done with them" (14 : 27), in modern phrase, made report of their mission. The argument is not valid, for on a trip undertaken soon after, they made similar reports through Phœnicia and Samaria and in Jerusalem to "the church and the apostles and elders" (15 : 3, 4), and there is no semblance of claim that these had sent them out. When the two missionaries parted and each went his own way (15 : 40) Paul was "commended by the brethren to the grace of the Lord," but there is no hint that the church as a body, or the brethren composing it, adopted or directed either Barnabas or Paul, or

contributed for their expenses, or had any voice in their going. When Paul was there once more, the record is simply that "having spent some time he departed" (18 : 23). We are forced to conclude that there is no proof that the church at Antioch, as a church, ever sent out a missionary.

Other Churches.—From the church of the Thessalonians sounded forth the word of the Lord in Macedonia and Achaia and everywhere (1 Thess. 1 : 8), but the context shows that it was by the splendid example of their faith and joy in the midst of much affliction. The brethren "sent away Paul and Silas by night," and from Berœa again to Athens (Acts 17 : 10, 14) only to save him from mob violence. A certain brother "was appointed by the churches to travel with" Paul (2 Cor. 8 : 19), not, however, as missionary, but, as the context shows, simply a collecting agent, who then, as now, would need such endorsement.

Philippi.—The nearest approach to what would now be called an active missionary church that I have been able to find in the New Testament, is that noble band begun by the opening of Lydia's heart at the river side and strengthened by the conversion of the jailer and his house. Paul's letter to the saints at Philippi opens with expressions of gratitude for their "fellowship (or as I should unhesi-

tatingly render, *contributions*) in furtherance of the gospel" (1 : 5), and closes with thanks for similar fellowship with his affliction, even as, while he was yet in Thessalonica, they had "sent once and again unto his need" (4 : 10–19). This throws light upon the meaning of Acts 18 : 3–6. Paul while alone at Corinth, wrought at his trade, and "reasoned in the synagogue every Sabbath. But when Silas and Timothy came down from Macedonia, Paul was constrained by the word"—according to the latest B. U. version "was engrossed with the word"; in vernacular English, "gave his whole time to preaching"—and then he began to stir the city, being now as we may reasonably infer, supported either by his colleagues or on funds they brought. That is practical fellowship. Let me add, to complete the delightful picture, that in the great collection gathered in Galatia, Macedonia, and Achaia, the Philippians were among those of whom it was written that "the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Cor. 8 : 2). Illustrious example of a mission church, probably the first planted in Europe, giving often and liberally to send the gospel forward on its westward course, and as Antioch also had done (Acts 11 : 29) to relieve the necessities of the brethren in the older East. The mid-

night songs of prayer and praise that the prisoners heard swelling out from the deepest dungeon may well have been inspired by what the missionaries foresaw in the near future.

4. *Minor Arguments.*

Genesis of Churches.—The mention of Philippi leads to the remark that historically as well as logically it is usually the mission that gives rise to the church. The ascended Lord "gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers" (Eph. 4 : 11). Note the order, apostles, prophets, evangelists, to gain converts; pastors and teachers to train them. The church at Jerusalem was established under the preaching of men of Galilee. When its members were scattered, churches multiplied in Judea, Samaria, Syria, and thence the gospel spread into Asia Minor and Europe. We have brief notes of the labors of a few out of the hundreds and thousands similarly engaged. The earlier Baptist churches in this country were generally founded by pioneer preachers who rode on horseback from place to place and proclaimed the simple truth. Nearly all that have been organized, in the two Virginias at least, within the past seventy years have resulted from labors directed by State Mission Boards. So in

cities. Rarely a large church builds a second house on an eligible site and sends out a fully equipped colony; much more commonly a few earnest people find an opening in a destitute quarter, start a Sunday-school, have occasional preaching, build a chapel, get help in evangelistic work, presently organize a church, and after some years of partial dependence on outside help, become self-sustaining.

Paul's Letters.—All critical students of the Greek Testament have noticed Paul's nice discriminations in the use of language, and though it will not do to hang much weight of argument on so delicate a hook, it is at least worth observing that we find instruction about church order and discipline, nothing about missions, in the two Epistles addressed "to the church of the Thessalonians," the two "to the church of God at Corinth," and the circular letter "to the churches of Galatia"; while for the doctrine of indebtedness to all mankind, the exposition of the universal need and universal efficacy of the gospel, and the grand discussions of the mystery then being made known among the Gentiles, we must turn to Epistles not directed to churches as such, but "to the saints" at Rome, Ephesus, Colosse. Philippians, sweetest of them all, partakes somewhat of both characters, since it refers to mission work and mentions the persons addressed as

members of a local church; it is accordingly directed "to the saints at Philippi, with the bishops and deacons"—the office-holders of the organization. The exception proves the rule.

5. *Some Inferences.*

Restatement.—Please do not understand me as undervaluing institutions which Jesus provided for and the Holy Spirit guided in forming and organizing, or as proposing to relieve the churches of any work they are now doing. Rather would I increase it tenfold, and by arousing greater activity enable them to incorporate into church work much that now has to be imperfectly done for them by auxiliary societies. The Association meeting annually, and the Convention, as our fathers formed it and as some of us would be glad to see it again, meeting once in two or three years, devise general plans for stable work. The churches meeting weekly give excellent occasions for gathering contributions and making many little offerings available by combination. It is a sad mistake in any church or any pastor not to exercise the piety of the membership by frequent mention and regular collections for missions. Every member in every church ought to give and forward through the appointed official, yet not for the honor of his church so much as for the

glory of his Lord; not to raise a stipulated quota, but as he hath prospered. Before men we stand as church-members, before God we come as individual souls. One must be united by personal faith to the Christ before he can be properly admitted to church-membership. The duty of telling the lost about Jesus and his love springs rather from this living union with the spiritual Head than from any formal connection with his body. "I am debtor both to Greeks and to barbarians, both to the wise and to the foolish," not because of something committed to the church of which I may be a member, but because of the gracious pardon, the immeasurable love, bestowed on me when in helpless penitence I looked to Jesus and was saved.

Practical Bearings.—This doctrine of personal responsibility has more practical bearing than might at first sight appear. It cuts away the foundations from any plan of raising money for missions by fairs, suppers, lectures, entertainments of any sort, and seeks offerings that shall come warm from the heart and fly forth on the wings of fervent prayer. It calls for the worship of giving much oftener than once a year, as is a common custom. It squarely antagonizes the plan of raising a gross sum for all purposes and leaving a finance committee to appropriate what may be needed for current support, and

distribute the remnant among various benevolent operations. It would break up the unscriptural and worse than wearying talk we sometimes hear about what "my church has given," when he who uses the words had little to do with the giving. Thousands of good people habitually hide behind what their church does. One says my penny is nothing in a contribution that will run up into the hundreds or thousands of dollars; but you would not so say if you were conscious that Jesus is looking on, as when he sat over against the treasury. Another withholds his gift because he thinks some of his brethren are enthusiasts and will raise without his help the full quota for that church. Other thousands do nothing because the church or the pastor is not in full sympathy with the Board or dislikes some of its plans.

In a word, the principle of individual responsibility, growing out of our separate relations to the Christ, lays the proper foundation for that systematic beneficence which we ought constantly, through all pastors and churches to cultivate, general, frequent, and proportionate giving—by the poor out of their penury; by the well-to-do out of their competence; by the rich out of their abundance. There are hundreds of men who can and ought to give from their own income enough to support one or two

missionaries. There are tens of thousands giving absolutely nothing, because they have never realized the weight of their responsibility, or rather have never appreciated the glorious privilege of becoming personal co-workers with Christ in that for which he came to earth, and lived and died and rose again, to sit in majesty till every knee shall bow and every tongue confess that he is Lord to the glory of God the Father.

III. WHO SHALL GO IN PERSON.

Thus far we have seen the duty of evangelizing all people laid upon each and every Christian. Must all then go forth and give their time to preaching at home and abroad? Churches in that case would be impossible, and out of place would be the apostolic injunctions for every man to abide in his calling (1 Cor. 7 : 20), and to labor, working with his hands that he may have something to give (Eph. 4 : 28). Every Christian ought to adorn the doctrine by godly conduct and to speak a word in season. But we have many members in one body and all have different functions. Even among those who are called to office there are diversities of gifts from the same Spirit, diversities of ministration under the same Lord, and diversities of workings by the same God (1 Cor. 12 : 4, 6).

Unordained Workers.—The Moravian Brethren send out nearly one-tenth of their membership, not all as preachers, but in various avocations making a living in the land they wish to evangelize. And why should not Christian people in locating home or business have regard to usefulness rather than solely to comfort or fortune? One sensible, progressive farmer uplifts the whole neighborhood. One happy Christian home is a blessing to the whole community. What a help it would be to city missions if a number of pious, intelligent people would not merely go down once a week as Sunday-school teachers, but move their families down, and from cheerful windows let the bright light of home shine out into alleys now lit only by the red glare of saloons. The atmosphere is bad, it reeks with blasphemy, there is constant danger of contagion and contamination; but that is nothing to the life of our missionaries in bestial Africa, or malarial India, or crowded China. Or suppose a number of earnest young men entering upon professional or mercantile life would locate in Mexico or Brazil, in parts of Europe, or in heathen lands, not simply to make money, but to do good, what a help it would be to the lone missionaries whose hands they would uphold. The sacrifice would be nothing in comparison with what our great Exem-

plar endured when he came from the excellent glory into this dark world and bore the constant strain of contact with a faithless and perverse generation.

1. *Need of a Special Call.*

But it will be admitted that some ought to make it the business of their lives to preach the gospel to those who have it not, and that these are in some way specially called. Let us therefore turn again to the New Testament to search for an answer to the question, What constitutes a call to missionary life?

Peter.—Take first the Coryphæus of the Twelve, the one of whom God made choice that by his mouth the Gentiles should hear the gospel and believe (Acts 15 : 7). On the Jordan Andrew brought him to Jesus; in the fishing boat the Master called him to become a fisher of men; on the mountain he appointed him with eleven others to "be with him and that he might send them forth to preach" (Mark 3 : 14).

Some months later the Lord sent them on a mission to the lost sheep of the house of Israel. This, observe, was not at all foreign mission work. The charge was, "Go not into any way of the Gentiles, nor enter any city of the Samaritans"

(Matt. 10 : 5), and the directions given them were evidently special and temporary; yet it may be instructive to trace the steps in this call, as shown in Matt. 9 : 36 ff.—first, excitement of compassion for the distressed, the plenteous harvest; second, prayer for more laborers; third, the commission to go themselves. And so it is generally with the men who make good missionaries—they pity the multitudes of dying souls; they pray for more preachers; they say with Isaiah (6 : 8), "Here am I, send me." The cardinal principle of the Students' Volunteer Movement, that every Christian student ought to consider where the need is greatest and volunteer to go there, unless providentially hindered, or as it has been expressed, that there is a universal call to go, requiring a special call to stay at home,—this principle is, I am satisfied, unsound. But it holds to this extent, that every one should lift up his eyes and look upon the fields, earnestly pray, and then listen for the still, small voice of divine command, yet not set forth in advance of a special call. In the economy of our Lord he seems often to lay the burden of heathen souls upon our hearts in early life only that we may be prepared intelligently and zealously to uphold the cause among the home churches. David longed to build a house for God, and his desire, though not granted, prompted him

to gather the material with which Solomon erected the temple.

To return to Peter, he was one of those to whom the Great Commission was given, and after he had preached with much success for about ten years to Jews, he was called from Joppa to Cæsarea to offer salvation to Gentiles. The circumstances left no room to doubt. What has been said of him may be regarded as substantially true of all others whom Jesus sent forth during his personal ministry.

Paul.—Turning to missionaries called after the ascension and the gift of the Holy Spirit, we look first at him who was most abundant in labors. Saul of Tarsus, blinded and led into Damascus, was told by the devout Ananias that he was to be a witness unto all men (Acts 22 : 15), being sent to the Gentiles, that they might turn from darkness unto light (26 : 18). On his return to Jerusalem after three years, and as he was praying in the temple, he saw the Master bidding him go far hence unto the Gentiles (22 : 21), and at the same time the Jews sought to kill him, and the brethren sent him to Tarsus (9 : 29, 30). He was there sought out by Barnabas, brought to Antioch, there labored a whole year and was subsequently sent forth by the Holy Spirit (11 : 25, 26, and 13 : 4). After a tour of preaching he went up to Jerusalem to secure

the approval of his doctrine by the apostles and elders and the mother church. He constantly claims that his commission was "not from men, nor through man, but through Jesus Christ and God the Father" (Gal. 1 : 1), yet we may clearly trace, and he did not at all deny, the co-operation of human agencies in making effectual the divine purpose.

Other Laborers.—Barnabas was sent forth to Antioch by the church at Jerusalem (Acts 11 : 22), and thence with Saul separated to a special work (13 : 2). On a part of their first journey they had John Mark as their attendant. When they parted Barnabas took Mark and Paul chose Silas, one of two prophets, that is, men who spoke for God, sent out to bear the decision in reference to the relation of Gentile converts to the Mosaic law.

About the call of Timothy we know rather more. He had been trained by his mother and grandmother, women of unfeigned faith (2 Tim. 1 : 5), was well reported of by the brethren at Lystra and Iconium, and Paul wished him to go along (Acts 16 : 2, 3). He had also some special gift, "by prophecy, with the laying on of the hands of the presbytery" (1 Tim. 4 : 14; 2 Tim. 1 : 6).

Luke, the beloved physician, seems to have joined the party at Troas, indicating his presence

by the use of "we" and "us" in his narrative (Acts 16 : 10). By the same token he went no farther than Philippi, and there some years later rejoined Paul (20 : 5), and probably remained with him till his execution (2 Tim. 4 : 11). His stay at Philippi may have had something to do with the generous giving there practised. Of any special call to Apollos, or Sosthenes, or Titus, or the rest whose names are mentioned with approval, we find no record. It is fair to presume that their call was similar to those which are more or less fully detailed, and involved an intimation of the divine will concerning them, and approval by the brethren, probably sitting in church conference.

2. *Constituents of a Call.*

It is commonly held that according to the general tenor of the Scriptures, a call to the ministry involves *first*, a strong conviction of duty or an earnest longing for the work—of this he who feels it must be sole judge; *second*, approval by discreet brethren and formal endorsement by his church—they are better judges than the candidate of his general fitness; *third*, providential openings of the way into ministerial employment. At each of these steps there is liability to error. (1) Certain temperaments, too sanguine or morbidly conscientious,

may mistake a passing fancy for a permanent impression ; others, phlegmatic or timid, may have to struggle long and hard against real convictions. (2) Some good brethren, especially brethren of the gentler sex, eager to speed the work of the Lord, encourage every young man who seems either willing or competent to speak in public ; others with a high ideal of qualifications for the ministry, are slow to give a kind word to any unfledged aspirant. (3) Openings are made by Providence through human agencies, and it is hard to distinguish clearly between the beckonings of the hand of God and the promptings of erring men.

A call to missionary work is very similar, involving (1) a strong impression of duty, one that will last through the despondency of acclimatization and bear up under apparent want of success ; (2) approved fitness, as testified both by his church and by experts—fitness in body to stand the change of physical life ; in mind, to master a new tongue and adapt one's self to new modes of thought ; in disposition, to get on pleasantly with other people ; and in spirit, to illustrate the highest type of Christianity ; and (3) an opportunity to go out with reasonable prospect of remaining long enough to lay solid foundations and build upon them.

Let me close by begging every one of you whose

privilege it is to be students in this seminary, to give earnest heed to the Macedonian cry that comes from every quarter of the world, to consider your individual responsibility, and to listen for any personal call that may come, whether as to Elijah on the mount of God, or as to Elisha patiently plowing in the meadow of Meholah. And when it seems to come, let me beseech you, dear brother, not to lose heart or temper if your impression of duty fails of cordial approval—sometimes your brethren can assign reasons, sometimes it may be best not to tell you why they disapprove. Believe me, their hearts bleed to say you nay, but it is better not to go unless you are eminently fitted for the work. Nor be discouraged if, when fully approved, you find the way obstructed; if God puts up barriers, you only hurt yourself by attempting to pass; if he is testing your faith and patience, you will be all the stronger when in due time you surmount the difficulties. Jesus met obstacles and changed his course, escaping from Nazareth, recrossing from Gadara, moving to and fro during most of his ministry; it is not written of him that he ever "steadfastly set his face to go" anywhere except to Jerusalem to be crucified. Our lives will be best and noblest as they are patterned most closely on his life. A low ideal, easily attained, diffuses the super-

ficial cheerfulness of conscious success ; a lofty and distant goal, too far-off to be reached by a spurt on the dusty race-course of life, though it may reflect some of the melancholy tints of conscious shortcoming, is a better guarantee of attaining at the last the prize of the high calling of God in Christ Jesus. His example leads us to do the duty of each hour as it passes and watch patiently for the indications of providence as to what we shall do next.

II

METHOD OF MISSIONS

IN the preceding lecture we saw something of the general duty, the personal responsibility, and the special call to give the gospel to the nations. We are now to ask how this work shall be most effectively done on the foreign fields; and here again we turn to the sacred Scriptures to look for rules of procedure, and to search into the practice of apostles and other laborers in the first century. The example of men commissioned by our Lord, guided by his indwelling Spirit, and approved from God by signs and wonders, is a safe one for us to follow under similar circumstances. When our circumstances are manifestly unlike theirs, we must attempt the difficult task of discriminating between what was essential—springing out of the inherent nature of man and of the gospel, the same yesterday and to-day and forever—and what was accidental and therefore changing with time and clime and civilization. To illustrate, no sane man would contend that because Paul traveled on foot and by sailboat, missionaries now should not avail themselves

of railways and steamers. On the other hand when we find him passing by smaller towns and villages to the centers of influence, such as Pisidian Antioch, Philippi, Thessalonica, Corinth, Ephesus, and thence working out into the regions round about, we discern a practice of general application.

I. PRELIMINARY POINTS.

1. *Specific Instructions.*

To the Twelve.—Let us look first for explicit directions as to method. We must rule out the letter, though of course not the spirit, of the charge given to the Twelve (Matt. 10 : 5–42 ; Mark 6 : 7–13 ; Luke 9 : 1–6) and the similar injunctions to the Seventy (Luke 10 : 1–20). That these are not now in force we see for several reasons : The mission of the Twelve was to a small circuit in their native Galilee—preaching to Gentiles or even to Samaritans was expressly forbidden. That of the Seventy was in like manner only to cities and places, probably in Judea and beyond Jordan, whither Jesus himself would soon come. Their message differed considerably from what it was to be afterward—until the atonement was finished on the cross they could only proclaim the kingdom as at hand ; afterward they were to preach the slain and risen Lord, and

to baptize believers into the likeness of his death with rising again to newness of life. These instructions were evidently adapted to a brief sojourn at any one place, and that only among their own people. The most characteristic of them were subsequently withdrawn and reversed, when the Master just before his crucifixion alluding to the former mission (Luke 22 : 35, 36), "said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloke, and buy a sword"; and accordingly we find no trace of the observance of the earlier instructions in the subsequent practice of the apostles, certainly none outside of Judea.

The Commission.—There remain in the Gospels, so far as I have been able to find, only three passages that contain any directions for mission work. These are first, in the discourse about the destruction of Jerusalem and the end of the world, a statement (Matt. 24 : 14; Mark 13 : 10) that "this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" that is, most probably, the end of the Jewish commonwealth. The other two are in the Commission (Matt. 28 : 19, 20) to make disciples of all the nations, baptizing them and teaching them, and (Luke 24 : 47) to preach repent-

ance and remission of sins unto all nations, beginning from Jerusalem. Mark 16 : 13 ff. is omitted as being of doubtful authenticity. These prescribe the method only so far as to require preaching, baptizing, teaching, and to indicate the point of departure for the world-wide work.

In Acts 1–12.—Turning to the Acts of the Apostles we find two tolerably distinct parts. Twelve chapters tell of meetings for prayer, sermons attended with power and demonstration of the Spirit, miracles of healing and one of summary punishment, arrests and deliverances, internal difficulties and how they were overcome, and so of the spread of the gospel among those who were already believers in the true God, including Samaritans, the worshiping Ethiopian, and the devout centurion, believers in God, but needing to be told about Jesus and the way of salvation through him. In all this part of the book of Acts, except those portions which narrate the death of Stephen and the conversion of Saul, Simon Peter is the prominent figure. The method of work was by preaching to concourses in temple or synagogue or private house and by personal instruction of individual inquirers ; the doctrine was authenticated by many signs and wonders, and its acceptance was at once followed by baptism ; the baptized believers were

added together forming what presently came to be called Christian churches, and to be gradually organized by appointing to official duties men full of faith and of the Holy Ghost, selected apparently by the congregation and approved by the apostles.

For support they had all things common. One and another among them, in Jerusalem at least, whenever there was occasion, sold real or personal property, and distribution was made to each one as he had need (Acts 4 : 34). At other places generous hospitality was the rule. This enthusiasm was admirable in the beginning, but it could not last, and we may reverently believe would not have been approved in other localities or at a later date. Jerusalem was soon to be desolated, and even before that event the poor saints there came to need charity from abroad.

In Acts and Epistles.—The remaining chapters of Acts (13 to end) describe labors that were more distinctly missionary. In these Paul took part from the first and soon became foremost, and his letters should be read in connection with the narrative. Mainly therefore from Luke's history and Paul's Epistles, we learn the apostolic method of missions.

2. *Some Notable Differences.*

Some striking differences between the situation

of the apostle and that of modern missionaries should be carefully noted and borne constantly in mind:

Paul was by birth a Roman citizen, and, so far as we know, did not extend his labors beyond the confines of the empire. In fact this included nearly all the world then accessible to one born on the Mediterranean. While exposed to rough usage by mobs and to scourgings and imprisonments on false charges, he could everywhere claim, and upon occasion did claim, his rights as a citizen. Our missionaries go far beyond the bounds of Western civilization, though to be sure not often beyond the reach of international law with the naval armaments provided for its enforcement. Not many have passed through hardships, sufferings, dangers, at all comparable to Paul's (2 Cor. 11 : 24–27), but the whole track of modern missions has been marked with martyr blood, and the pioneers have to endure more of loneliness, wider and longer separation from friends, and greater change of intellectual atmosphere than was ever the apostle's lot.

Paul was a Hebrew, and in the majority of places visited he found kinsmen after the flesh, to whom he first preached, and from whom he received hospitality. Kindness to the stranger was much esteemed even among the heathen and practised still

more among the dispersed Israelites, bound to each other, as they were, by so many ties of common descent from Abraham, common faith in the one true God, common traditions and hopes, and common persecution on account of their separateness. No such condition meets missionaries to-day. Kindred and predisposed hearers they find very rarely, as to some extent among the Karens. Hospitality they cannot anywhere anticipate; on the contrary fierce opposition. They must go as the Master said, and even more than in former days, with purse and haversack and sword, with every precaution for support and protection.

Paul had no new language to learn. The "gift of tongues" did not serve him for preaching; in fact he describes it (1 Cor. 14 : 2–19) as rather ornamental than useful; but with an education that gave him equal command of Hebrew and Greek, and perhaps some familiarity with Latin as used in the law courts, he could anywhere he went make himself understood. In most of the great mission fields of to-day the vernacular must be learned at large expenditure of time and labor; in not a few it must be reduced to a written form, and considerably modified from former uses to adapt it to the ideas it is henceforth to embody

Another noteworthy difference grows out of the

great change of modern from ancient civilization. Our work is, must be, slower in its progress than in apostolic days. To be sure the world moves faster now, but that was a time of great and wide-spread religious unrest. The world was prepared as we hope it may be prepared in the twentieth century, but is not yet, for the rapid spread of Christianity. Paul stayed less than a year and a half at Corinth, not quite three years at Ephesus, at other points only a few months; yet at almost every place he left a well-established church. Carey toiled long without seeing any fruit from his labors, and Judson spent six years in Burma before he was permitted to baptize a convert. The wonder-working power of the Holy Spirit, the consciousness of direct inspiration, and the superior zeal of our early brethren had much to do with this; but it is also attributable in no small degree to changed conditions in the heathen world, to the division of evangelical Christians into discordant sects, and to the unworthy character of many who bear the name of Christian and go along with our missionaries to get filthy lucre. From London, the chief center of missionary influence, have gone forth the edicts and the navies that force opium into China; from Boston, with similar prominence in America, are sent every year shiploads of rum into Africa. There is,

however, this compensation. The work now being done is likely to prove more enduring. The churches in Galatia, after receiving the infirm apostle as an angel of God, soon turned to a different gospel (Gal. 4 : 14 ; 1 : 6). The church at Corinth, planted by Paul and watered by Apollos, suffered grievous divisions and gross defections in less than five years. Of the seven churches of Asia six needed to be rebuked and four to be warned to repent, before the close of the first century. In our day of rapid changes and wonderful progress, the very implement that is so powerful in disseminating new ideas, is also the great conservator. Christianity in the first century was taught almost exclusively by word of mouth, its doctrines were communicated through viewless air ; in our day while they are and must be orally presented, they are also committed to "the immortal custody of the press." The willow on a river bank grows rapidly and soon decays ; the olive on a mountain slope grows slowly and lives for centuries.

II. ON METHOD OF WORK.

1. *Selecting a Field.*

One of the first questions in mission work pertains to the selection of a field. When Barnabas

and Saul were sent forth, they went first to Cyprus, birthplace of the senior missionary, and proclaimed the word of God in synagogues of the Jews, from Salamis, chief city on the eastern end, to Paphos, the proconsul's residence in the western part (Acts 13 : 5–12). Thence they sailed to one of the nearest ports in Asia Minor and pressed on to Pisidia, just across the mountains from the birthplace and recent residence of the junior, now foremost missionary. The suggestion of personal reasons for going to these regions rather than elsewhere is confirmed by noting the course taken by each when they separated, Barnabas going to Cyprus, Paul through Syria and Cilicia "confirming the churches" (15 : 41), and delivering the decision of the apostles and elders at Jerusalem (16 : 4), and thence crossing the mountains to visit in like manner the churches planted on the previous tour in Lycaonia and Pisidia.

Journeying thus westward with Silas and Timothy he purposed "to speak the word in Asia," that is in the rich and populous southwestern corner of Asia Minor, of which Ephesus was the metropolis, but being for the present forbidden by the Holy Spirit, he traversed the Phrygian and Galatian country (Acts 16 : 6), was here detained by some infirmity and founded the churches to which he after-

ward wrote (Gal. 1 : 2 ; 4 : 13). Thence the party attempted to go northward into the fertile valleys of Bithynia but the Spirit again forbade. Not allowed to turn to the left hand nor to the right, they went straight forward and came to the coast at Troas. Here a vision in the night, an appeal for help, revealed God's purpose and they took ship for Macedonia.

The story of their labors and suffering at Philippi, the circumstances under which they left, the troubles in Thessalonica and Berœa, the brief stay at Athens, the removal to Corinth and labors there, Paul's passing call at Ephesus, his return to that great city, and residence there for nearly three years, during which "all who dwelt in Asia heard the word of the Lord," his organization of the great collection and journey with it to Jerusalem, and the issue in landing him a prisoner at Rome—all this, graphically narrated in Acts 16 : 11 to end of the book, is familiar enough to be fully recalled upon mere mention.

From this glance at Paul's movements we may learn that it is legitimate in the absence of higher reasons to be guided by personal predilections, or strong inclination, or prospects of access to men's minds and hearts, on account of any connection by birth, residence, or special sympathy. That changes

of plan, though not to be made with the fickleness that led John Mark to turn back, are sometimes necessary as God may indicate by his Spirit moving on our hearts or by his providence blocking our intended way. When one turns from a hard to an easier field his motive may be suspected; but not when the change is from one of comparative comfort to one of dangers and hardships. "The path of duty is the path of safety," even when it leads to certain death. Shall patriot soldiers volunteer for the hazards of a "forlorn hope" and shall a soldier of the cross hesitate? We learn, however, that it is permissible to flee in order to escape the insensate fury of an excited mob. Paul was driven out of Pisidian Antioch by the chief men of the city, fled from Iconium, left Philippi at the request of the prætors, escaped by night from Thessalonica and Berœa; yet in most cases, perhaps in all, he went back again after the excitement had subsided, to confirm the souls of the disciples. So missionaries to-day must decide in every case as it arises, whether to bow like the slender reed until the storm passes over, then rise again, or to stand up against it in the strength of the oak. Sometimes one course is wise, sometimes the other; common sense must decide.

To sum up in a single sentence, the selection of

a field by one called to mission work, depends on a great variety of considerations, and can be properly made only after prayerful seeking for divine guidance, diligent study of the needs and openings, calm consideration of the dangers and difficulties, frank consultation with others of more experience, and even then must be held subject to revision as to details. A man rarely reaches fifty in the position to which at twenty-five he confidently looked forward.

2. *Work on the Field.*

Coming now to a more particular discussion of method in mission work we must re-read Acts 13–19, and compare the apostle's three reviews of his labors at three principal points: at Thessalonica (1 Thess. 2 : 1–16), at Corinth (1 Cor. 1 : 17–4 : 16), and at Ephesus (Acts 20 : 17–36). From the history and from these retrospects we learn that his reliance was on "the foolishness of preaching," the simple presentation of a crucified Christ, a scandal to sign-seeking Jews, and folly to philosophic Greeks, but to the called the power and the wisdom of God. This preaching was not in the persuasive words of a skilled rhetorician, but in demonstration of the Spirit, not as pleasing men, but God. Usually he found a synagogue or, as at Philippi, a place of

prayer; at Athens, he met the philosophers in a portico of the Ăgora and thence adjourned to the quiet summit of Areopagus; at Corinth, he removed to the house of Titus Justus; at Ephesus, he secured the lecture room of Tyrannus, and at Rome, preached and taught for two years in his own hired lodgings.

His themes and treatment were everywhere adapted to his auditors. We have only meagre outlines of half a dozen discourses: at Antioch (Acts 13 : 26–40), at Lystra (14 : 14–17), at Athens (17 : 22–31), to the elders from Ephesus (20 : 18–35), to the mob at Jerusalem (22 : 1–22), and before Agrippa (26 : 2–27). No two are alike. All admirably suit the several occasions. These more public ministrations were supplemented by private instructions either to such as from time to time "clave unto him," or to a gathered family as in the jailor's residence, or from house to house in Ephesus, warning every one night and day with tears. His doctrine was attested by numerous miracles and covered the whole range of Christian duty, for he shunned not to declare all the counsel of God. He also found time to write letters, expository of doctrines and declaratory of the duties growing out of them. These written sermons were in the line of conserving the truth, for which purpose also he or-

ganized the baptized believers into churches, appointing elders (Acts 14 : 23).

This general course, except the working of miracles, ought to be and is still pursued. It is God's appointment for which no human invention can be substituted. Change of circumstances will make some modifications of detail, none in the general plan. Introductory exercises and a text of Scripture are almost required in our country, but rather out of place in China. Indeed one could wish that more freedom were allowed here. We do not find in heathen countries houses already built like Jewish synagogues for the worship of the true God, nor audiences accustomed to listen, as were the cultured Greeks and Romans. The nearest parallels to apostolic conditions are found in papal fields, while in pagan countries the public preaching is mainly to attract attention and give occasion for talking privately with any who manifest interest. In one respect our wisest missionaries do not follow Paul's example: he baptized his converts straightway, but they take time and exercise great care lest the applicants should be, in their dense ignorance, self-deceived, or for the hope of gain practising downright hypocrisy. The preaching of the gospel, the instruction of inquirers, the pointing of lost men to the living Saviour, the training

of young Christians, remains the great, the transcendent, we may say the only work worthy of one whom God sends far hence unto the Gentiles. This preaching involves the whole of the truth as it is in Christ. "Teaching them to observe all things whatsoever I have commanded you" is an integral part of the Great Commission.

Here lies a serious objection to all undenominational or interdenominational missions, the Christian Alliance, the Young Men's Christian Association work, the China Inland Mission, and other such enterprises. They have much that is admirable, but cannot consistently with their professions be completely faithful to Christ. It is clear that believers ought to be baptized and organized into churches; and here at once arise several questions. Shall membership be limited to baptized believers, or extended also to their infant children, or shall it be offered to any who seek it as a means of grace, a way of salvation? Shall the government be by a bishop, or by a presbytery, or by the congregation? Shall the ordinances, committed to the custody of the church, be administered according to the forms prescribed in the New Testament, or on the authority of ecclesiastical tradition? The China Inland Mission allows the senior missionary of each station to "organize the church according to his own

conscientious convictions," and any successor takes it up "on condition of carrying it on as it was commenced." The founder of this remarkable work adds with evident satisfaction that "though the mission embraces Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, and a few independent workers, all recognize each other as fellow-servants of the same Master, happily meet when occasion requires at the table of the Lord, and recognize each other's converts, however or by whomsoever admitted to the privileges of fellowship, provided they are walking consistently before God and their fellow-countrymen." But it seems to me that for one who reveres the truth in its round totality and has distinct convictions of duty, these are not matters of mere policy—they touch upon loyalty to the King. How an intelligent Baptist can join an interdenominational mission passes my comprehension.

3. *Some Accessories to Evangelization.*

As has been more than once already intimated, our circumstances and civilization, so different from those of the first century, require some departures from apostolic method, not at all in the essentials but in the incidentals of evangelization, and even here we must keep within the spirit of the law of

Christ. As compared with our ancient brethren, we have lost in some respects, gained in others—lost in the spiritual power of individual men, gained in the material power developed by science and capital. It has been pithily said that money, the representative of all material forces, is spiritually naught, but when put on the right of a significant figure, a living Christian, it increases his value tenfold. It is therefore a wise economy to expend money in making a man more effective. This falls within the scope of our Lord's admonition about using the mammon of unrighteousness (Luke 16 : 9).

Printing.—Several of the writings that make up our New Testament were evidently circular letters to be read to various congregations. These now would of course be printed and put into the hands of the brethren. The invention of cheap paper and of printing presses makes it our duty to multiply and to scatter copies of the word of God, good books, tracts, and religious newspapers, and this in heathen lands as well as in our own. This aid to evangelization is so well understood and its propriety so generally admitted, that we need not spend time in showing its harmony with Christian principle, though it was unknown to apostolic practice. Observe for the sake of some other things to follow, that it is best, wherever possible, to make

the readers pay in whole or in part the cost of printing, not, however, the total cost of the plant needed—for that and for active capital the Bible and publication societies look to generous donors. The man who pays for Bible or tract or paper will probably read with interest; but it is also clear that there are cases in which literature should be distributed gratuitously.

Chapels.—What ought to be done about places for preaching? Shall we do without, or rent, or build? In Roman Catholic countries vast sums have been expended in magnificent structures, adorned with paintings and statuary and all the appliances of an impressive ceremonial. In some pagan fields also are gaudy temples, beautifully situated and richly ornamented. Thither worshipers flock with gifts and offerings. It is but natural that missionaries should not wish to be completely overshadowed by the stately structures in which the priests of false creeds minister. But if we are to teach a simple, spiritual worship, expressive rather than impressive, ought we not to turn away from mediæval styles of architecture, Gothic, Norman, Arabesque, as well as from the pantheons of Greece and Rome, and follow rather the severe simplicity of the ancient synagogue, a place to worship God and listen to the exposition of his truth? Certainly we ought to do

so on mission fields. Shall these inexpensive chapels be provided and paid for with foreign money? That depends on circumstances. If a place for preaching is really needed to render the missionary effective, it is economy to provide one. In some cities it is better to rent, in others it would prove cheaper to buy.

An easy solution of this vexed question has been proposed, viz., to organize the converts into a church and encourage them to build their own house of worship as commodious as their numbers and means will allow. We accept the rule, as good at home as it is abroad, that the taste and ability of the congregation ought to determine the location and cost of their place of meeting; but this makes no provision for those years of severest strain when the lone missionary is laboring to gather a congregation of hearers and to win converts to Christ. Moreover, it is not unfrequently the case in heathen lands, as well as sometimes in our own, that there is real need of a better house than the people can afford of themselves to build, and some judicious and timely help will greatly stimulate their growth into independent churches.

Schools.—Teaching is a part of the commission. Among those given by the ascended Lord are teachers; "for the perfecting of the saints, unto the

work of ministering, unto the building up of the body of Christ" (Eph. 4 : 12), or as the Bible Union version has it, omitting a comma, "unto the perfecting of the saints for the work of ministration," that is, for the special instruction in Christian doctrine and duty of those who give promise of useful service. One prime aim in mission work is to raise up a well-equipped native ministry. A speaker with complete command of the vernacular of his hearers rarely conveys to them as much as seventy-five per cent. of the real force of his thoughts, much less when he has to use a foreign tongue. Missionaries arriving in China need an interpreter for the simplest forms of speech. Long years of study and use do not enable them to dispense entirely with a teacher, some intelligent man who can apprehend an abstract idea, as expressed in our derivative terms, and approximate its expression in the compound and conglomerate words and tones of those concrete thinking people.

It is idle to compute by arithmetic the ratio of ministers to population in the United States, and thence argue that we ought to send out forthwith so many tens of thousands of preachers to China and India and Africa, so as to put those countries on an equality with ours in opportunity to hear the gospel. No such thing is duty. It seems to be

the divine plan for foreign missionaries to establish centers of influence from which the truth shall spread through natives. When the teeming millions of the Celestial Empire are evangelized, it will be by Chinese. When the dense forests of Central Africa are lit up, it will be with thousands of fires kindled by her own sable sons. If, as Dr. Peloubet once said, "it takes a hundred years to make a good preacher" in a Christian land, how must it be in heathen or Mohammedan or Romish countries, where the mind is darkened by centuries of inherited superstition? When Paul wished the son of a Gentile father to go with him, he chose one born of a pious mother and grandmother, and by them carefully instructed; so now the most effective of native preachers are of the second or third generation.

The children of our Chinese brethren in some of our stations must grow up either without attending any Christian school or be educated under Pedobaptist influence, and in either case with the results that would usually follow in this country. When Dr. Hartwell, after fifteen years among the Chinese in California, returned to his former field in Tung Chow, he wrote me that he found just about the same number of Baptists he had left there, most of them advanced in life, and their children largely

Presbyterians. We conclude, therefore, that it is a legitimate and proper adaptation of Scripture principles to existing conditions to spend time, labor, and money in mission fields on school work for instruction under denominational auspices of the children of our native brethren, and for the theological and practical training of such converts as give promise of wider usefulness in spreading the gospel or edifying the church. The results attained by attempts to educate such men in this country have been far from satisfactory. Our civilization, with the inevitable lionizing they receive, puts them out of sympathy with their own people. We, ourselves, receive kindly a Frenchman, but despise one who spends several years in Paris and comes back with Frenchified ideas. As of books and of chapels, so of schools, the cost, as far and as rapidly as possible, should be thrown on the native Christians, and foreign help offered only to supplement their own efforts and enable them the sooner to reach self-support.

But let us beware of imagining either that education must precede conversion, or that philanthropy goes before piety. We see no valid ground for appropriating mission funds or requiring the service of missionaries for colleges, universities, technical schools, in which are taught chiefly the Eng-

lish language and literature and what goes under the name of "Western Science." These with hospitals and asylums, orphanages and homes for the aged, are among the fruits that hang upon the lower limbs of the tree of Christian living. They will follow in due time and will ripen most perfectly if we aim rather to encourage fruitage on the topmost boughs, where grow love, joy, peace, and the other immediate fruits of the Spirit (Gal. 5 : 22).

Medical Work.—Paul's preaching was attested "by signs and wonders and mighty works" (2 Cor. 12 : 12), and these were usually miracles of healing. The supernatural was and still is essential to Christianity; without it the system as a whole would be unreasonable and incredible. We have not a complete record of all that Jesus and his apostles said and did, but we have enough to furnish a sure basis for faith (John 20 : 30, 31). Observe a difference between the miracles of the Old Testament and those of the New. The signs that Moses was instructed to show to Israel and to Pharaoh were chiefly, if not solely, to prove his divine mission; but in the beginning of the Christian era the common expression is, he had compassion and healed; that is to say, our Lord's mighty works were designed to relieve suffering, and to gain attention for the teaching that went with them; and notice that

the teaching was essential, the miracles incidental and subsidiary. If such healings were wrought in our day, they would not have in popular estimation the evidential value that attached to them in the first century. The rapid advance of science and the wide prevalence of the scientific spirit has made us skeptical; but it has also given us other means of ministering to the bodily needs, and gaining the earnest attention of people.

The prediction of an eclipse in Siam,[1] the healing of disease by medicines in China, civil engineering in Telugu-land, the mere writing of a letter in Africa—putting marks on paper so that another at a distance can get the idea—all these have been used to attract attention and to open men's minds and hearts to the gospel.

Pre-eminent, however, in this line, is medical science, and every mission to interior Asia or Africa ought to have one or more men, perhaps better

[1] In 1867 Rev. Mr. McGilvary (Presbyterian missionary to Siam) went among the Laos tribes. In conversation with Nan Inta, a learned Buddhist, he mentioned casually the remarkable eclipse that was to occur August 18, 1868, and the several parties that were coming out from Europe to observe it. To the great astonishment of Nan Inta, he went on to foretell the phenomena as set forth in the almanac. The exact correspondence of the facts with the prediction carried conviction of the falsity of Buddhism, led this intelligent man as first-fruits to Christ, and began a good work that still goes on.

women, expert in the science and skilled in the art of ministering to bodily ailments. They are needed to take care of one another and to win access to the heathen, who like the scribes at Capernaum cannot see the forgiveness of sins, but can see a sick man take up his bed and walk, and be thus led to glorify God. Only let it be clearly and constantly kept in mind that medical work is strictly subsidiary. The heathen are dying with the leprosy of sin. Relieving their bodily diseases is merely counteracting certain symptoms; it does not reach the cause of the trouble. If at any time or place the hospital should overshadow the church, the practitioner become more than the preacher, the results would be evil. Let medical work on mission fields be encouraged only so far as it will lead the suffering to the great Physician. And here again make it as fast as possible self-supporting.

4. *Support on the Field.*

Paul's support during his evangelistic tours has been already touched upon in what was said of the hospitality he met with and the contributions of the brethren at Philippi. Very little money was needed —conveyance, food, clothing, all the necessaries of life, in that primitive age, were far cheaper than now. He claimed, but did not exercise, the right

to take with him a wife and to reap pecuniary pay in return for his spiritual sowing, according to the Lord's appointment that they who proclaim the gospel should live of the gospel (1 Cor. 9 : 4–18). Notice that this divine ordinance is in its context applicable to missionaries rather than to pastors. Not a few pastors, called to the care of weak churches, ought to make the principal part of their support by some secular business; in fact the apostle's practice shows that missionaries also ought sometimes to support themselves, as he did at Thessalonica (2 Thess. 3 : 8, 9), at Corinth (Acts 18 : 3), and at Ephesus (Acts 20 : 34).

As a practical rule, generally followed and maintained by good reasons, the apostle refused to accept from the people to whom he was at the time preaching any pay beyond the usual hospitality. If they chose after he left to send something for his maintenance elsewhere, it was thankfully received (2 Cor. 11 : 6–10; 12 : 13–17). This he spoke of as a wrong to the comparatively rich church at Corinth; but it was helpful to his work, and saved him from any imputation of unworthy motives. Very frequently his own hands ministered to his wants and so he wrote to the saints at Philippi (Phil. 4 : 11) that he had learned, in whatsoever state he was to be content—or to translate more

exactly the Greek *αὐτάρκης*, independent, self-reliant. He knew how to abound and give his whole strength to his ministry when brethren sent him money, and when they did not, he knew how to meet his own wants and preach as much as he could.

How strangely words change their application. "Self-support" in missionary parlance used to refer to those who like Paul supported themselves while preaching to others. Such was Carey's plan when he went out to India. But since the publication of Dr. Carpenter's "Self-support in Bassein" (Boston, 1883), the phrase has come to be applied to converts rather than to preachers, and is interpreted by its advocates as a synonym for opposition to what they are pleased to call the subsidizing of natives by the use of foreign money. Self-support in the Pauline sense is quite a different thing.

Woman's work for woman both complicates and helps to solve the question of supporting missionaries. Among those to whom Paul went women occupied a higher relative position than she does today in heathen and Mohammedan lands. Among Hebrews, Greeks, and Romans, monogamy was the rule; and where it prevails a wife stands beside her husband with heart near his, and head generally leaning on his shoulder. Polygamy means degrada-

tion of the weaker vessel into a slave, who cannot be trusted, but must be constantly guarded. In papal countries with a celibate priesthood, numerous nunneries, auricular confession and all the power that it carries, the condition of woman is not much freer. So it comes about that men have no access to harems, zenanas, and heathen homes. Faithful women are needed to reach and impress the inmates of these. Our young missionaries do wisely in taking up the word of Barak to some youthful Deborah, "If thou wilt go with me, then I will go" (Judg. 4 : 8). They thus have larger and more imperative needs. Then again unmarried women are in many places among the most effective of modern missionaries. Providence wisely arranges that with the need shall come the supply. If "woman's work" has added to the expense of missions it has much more added to the resources. There are still in existence in tidewater Virginia women's missionary societies organized by Luther Rice when this century was in its teens, while in later years the general organization of the Woman's Missionary Union has not only raised large and yearly increasing sums, but has greatly stimulated the zeal of the brethren, and is laying among the children a foundation for more systematic and liberal giving in the future. This matter of raising

funds for missions will come before us in another lecture.

5. *Co-operation.*

Paul bore the burdens and discharged many of the duties of a bishop though he did not claim the prerogatives or exercise the powers now allowed to prelates. On him devolved "daily anxiety for all the churches" (2 Cor. 11 : 28). In his Epistles he speaks sometimes by way of advice, more frequently with authority as an inspired apostle. He chose Silas, called Timothy, sent Tychicus to Colosse (4 : 8), left Titus in Crete (1 : 5) to set in order what was wanting there, asked Timothy to remain at Ephesus (1 Tim. 1 : 3), afterward sent Tychicus there and begged his own son in the faith to join him at Rome (2 Tim. 4 : 11, 12). In a general way he supervised and directed the labors of a good many younger or less experienced men, yet without any claim of authority over them. To Philemon (vs. 8, 9) he writes that though having boldness in Christ to enjoin, he rather beseeches as an aged man and a prisoner. He begged Apollos to go to Corinth with the brethren who bore the first Epistle (1 Cor. 16 : 12), but accepted gracefully his declinature to go at that time.

Need of Control.—Missionaries are men. Under

the influence of their lonely life, in great cities teeming with unsympathetic human beings, cut off from social conversation and turned in upon themselves, their individualism is apt to develop into more or less of eccentricity. They need control to counteract the centrifugal effects of some pet idea tending toward a tangent. Soldiers thrown far to the front and deployed as skirmishers, must take thought each for himself, and on that account all the more need a commandant to keep them within supporting distance of each other and in full co-operation. The successful missions have generally been those in which there was some one whom all the rest respected for his piety and discretion. The China Inland Mission owes much to the magnetism of Hudson Taylor, even more to the rigorous rule of the Advisory Committee at Shanghai and the several district superintendents. The organization is very similar to that of the Methodist Episcopal Church. The name of Judson is indissolubly linked with the success of the Karen mission, that of Clough with the pentecost among the Telugus, and that of Graves with our work at Canton; not that these brethren ever lorded it over God's heritage, but because their strong character and common sense have enabled them to infuse much of their spirit into their fellow-workers. The

unity of doctrine and harmonious co-operation among Baptists, though we have no formulated standards, no courts of appeal, has often attracted attention. It is no doubt due in part to our hold upon the idea that the New Testament, strictly interpreted, is the one standard, but also in no small degree to the absence of any general ecclesiastical government. This freedom makes us all esteem more highly and follow more closely our approved leaders. As the white plume of Henry of Navarre, in the battle of Ivry, was a better guide than the oriflamme of France, so our honored brethren, leading in the battles against sin and error, have all the more of real influence because they claim no ecclesiastical authority.

In conclusion let us frankly admit that the inner history of modern missions reveals some errors made in good conscience for want of infallible foresight. It cannot be denied that there has been excessive use of money in unnecessary school work, in expensive hospitals, in great printing houses, and in the employment of unworthy native assistants. It is human to err, inhuman to assail brethren fiercely because of their errors. The mistakes have been made more frequently by those who have access to a full treasury; paucity of funds has often proved salutary for Boards as well as for individuals. But

upon the whole we may confidently claim that the commonly approved missionary methods of to-day accord in principle with those of the first century, and differ in practice only as seems to be required by changed conditions. We therefore have a right in praying for our brethren at the front, for their preaching in neat chapels, their distribution of printed matter, their schools, their medical ministrations, to plead the Master's promises, and to invoke his blessing, as upon his own appointed work.

III

A WIDER VIEW

A TRAVELER westward on the Chesapeake and Ohio Railway from Hampton Roads ascends an easy grade to the head of tidewater, rises more rapidly to Piedmont, then with puffing engine climbs obliquely up the Blue Ridge, gaining a wider horizon at every turn around a projecting spur. Just above Afton he catches on the left one of the prettiest single views in the mountains of Virginia. As he is feasting on the scene the train plunges into a long, dark tunnel, and presently comes out upon the famous Shenandoah Valley, dressed for early summer in freshest robes of living green, that fall in graceful curves above the undulating surface. If, however, at Afton we leave the rushing train and wend our way to the top of the mountain, we may there pause awhile to look backward and forward. Below us is the beautiful basin, above referred to, in which the Rockfish River takes its rise; on either side and stretching eastward are the rough foothills, with vineyards and orchards and reddish brown fields; on the horizon is a low range with

wavy sky-line, like the fancied folds of a monster serpent, over which the morning sun comes up. To the west as far as eye can reach are fields and forests, meadows and hills, limpid streams, villages and towns, bathed in the effulgence of noonday, and in the dim distance the jagged outline of the Alleghanies, behind which the evening sun will have a glorious setting in preparation for a new and yet more glorious day.

At such a point in the progress of missions we seem to stand. Behind are a hundred years in which we sang "The morning light is breaking." The way has been rough and toilsome, but fruitful at the same time; while here or there, as for example in Telugu land, is an enchanting scene. Before are the triumphs and the harvests of noontide. In the distance we catch some glimpses of the Beulah Land in which the present dispensation, the sixth day in the scheme of regeneration, shall fade before the glories of the seventh, "the rest that remaineth to the people of God."

It used to be a frequent fear that these earthly eyes would not look upon the coming of the next century, but our Lord was born not later than B. C. 5, and our almanacs are full four years behind the calendar of heaven; so I sometimes indulge the pleasing fancy that we whose hairs are silvered and

shoulders bowed under the heat and burden of these closing years of the nineteenth century, have as good a chance as the youngest among us to see the real morning of the twentieth. We approach it with greater interest in remembering that it is also the second century of modern missions.

Neither retrospect nor prospect is altogether bright. Mistakes and shortcomings have marred the past and will no doubt mar the future; for the glorious gospel is committed to earthen vessels. But if we can trace in history the guiding hand, the overruling providence, the superabounding grace of our God, helping his servants hitherto, we may set up an Ebenezer, and go forward more bravely. Whether one sees the darker or the brighter side of realities, depends in part upon his bodily health, more on the direction in which he habitually looks. When I observe how poorly Christians live, how potent sin is in the world, how often the wrong overrides the right, still more, when in the perfect mirror of revealed and revealing truth, I peer into the depths of my own poor heart, the aspect is sadly depressing, my feet are almost gone, my steps well-nigh slip; but when with pious Asaph I can enter into the sanctuary, and look up to Him that sitteth on the throne, "all is as bright as are the promises of God."

I. RESULTS ALREADY ATTAINED.

Progress in any great movement is rarely observable by the eye. The waves roll up on the beach and retire to the deep; only by examining at considerable intervals can we detect the rise of the tide. Especially is this true of the effects of vital force. The mustard seed becomes a tree, but no man can see it grow. "Where spiritual forces are in the field," said a lecturer at Princeton two years ago,[1] "success is not usually a matter of mathematical demonstration. It cannot be expressed in exact terms or collected into statistical tables. There is an element of intangibility about it that places it beyond the reach of material tests. A true estimate of missionary success must therefore take cognizance of many things besides visible results. God does not work with any view to spectacular effect. A generation without a convert has been shown by experience to be no sufficient cause for discouragement." Let us in this spirit honestly strive to form a sober judgment, neither rose-colored nor tinted in blue, as we look back a hundred years and compare the situations then and now.

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[1] "Foreign Missions After a Century," a course of lectures by James S. Dennis, D. D., of the Presbyterian Mission at Beirut.

1. *Sentiment of Christendom.*

A century ago the mass of evangelical Christians were wrapped in self-satisfied slumbers, knowing little and caring less for the millions of dying heathen, oblivious of their Captain's marching orders. A few noble spirits, such as the Moravian Brethren in the West Indies, Greenland, and Africa, Ziegenbalg and Schwartz in East India, Elliott and Brainard among the American aborigines, had gone forth into the dense darkness. The dawn of a new day was, however, glimmering upon the eastern horizon. William Carey sounded a ringing reveille on the key-notes "expect" and "attempt." He sailed for India, in 1793, under appointment of the Baptist Missionary Society, organized the year before. The London Missionary Society was formed in 1795, the Scottish in 1796, one for the Netherlands in 1797, one by the Church of England in 1799, and many others soon after. In this country the American Board of Commissioners was established in 1810, and in 1813 began our Baptist work represented by the Missionary Union and (since 1845) also by the Southern Baptist Convention. There are now nearly three hundred general organizations for mission work, with an aggregate income for the year last reported, of thirteen and a

half million dollars, of which one and a half millions were collected on the mission fields.[1]

Our fathers were confronted with opposition by the worldly wise, ridicule by unbelievers, indifference on the part of pious people, and outspoken skepticism as to the possibility of salvation for Asiatics or Africans. Governmental opposition has practically ceased, nay, so rapidly is "the kingdom (*i. e.*, the sovereignty, the real rule) of the world becoming the kingdom of our Lord" (Rev. 11 : 15), that missionaries of the Cross are protected by international treaties and welcomed by heathen rulers. Sarcasm at their folly has given place to unstinted praise of their heroism and their services. Much indifference and a little skepticism still linger, though generally hiding their diminished heads behind other more plausible excuses; for we are beginning to entertain higher and truer conceptions of the Christ and his atonement, to realize that in view of the immeasurable distance of all from God, there is between the highest and the lowest races of men no difference, the same Lord of all being rich unto all that call upon him.

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[1] These funds supported of foreign missionaries five thousand (5,040) men, seven thousand (6,993) women, with nearly fifty thousand native helpers (4,147 ordained, and 45,419 unordained).

2. *Converts.*

It is impossible to ascertain definitely the number who within a hundred years have turned from the darkness of paganism, Islam, and Romanism, to the light of evangelical Christianity. The latest statistics (February number of "Missionary Review," 1895) foot up over a million (1,030,766) communicants in foreign mission churches. Something like a quarter of a million more have died in the faith, many sealing their loyalty in their blood. Nearly as many more on fields formerly missionary are now organized independently and are themselves sending the gospel to others. Add secret believers and Christians' little children and other relatives who, though not church-members, are in some sort adherents, and the total will be largely over five millions.

The point has been made that in spite of the efforts and the expenditures of a hundred years the number of heathen is larger to-day than it was when work among them began. Even so, the natural increase has been largely over five millions; but observe that the ratio of Christians to heathen has gained greatly and is still gaining in geometrical progression. In comparison with the figures of 1792, pagans and semi-pagans have about doubled, Protestants have more than trebled. But, unquestion-

ably, Carey[1] was too low in his estimates of distant and hardly known lands; for example, he put the whole of Africa with its islands at sixty-one millions, the Chinese Empire at one hundred millions. It would be more nearly correct to say that in a hundred years pagans have increased perhaps fifty per cent., semi-pagans about seventy-five per cent., evangelical Christians over two hundred and fifty per cent. The population of the globe is now estimated in round numbers at fifteen hundred millions, of whom one hundred and fifty millions, one-tenth of the whole, are set down as nominally evangelical, looking for salvation through faith in Christ; five hundred millions, one third of the whole (Romanists, Grecists, Mohammedans, and Jews), know something of the true God and have heard the name of Jesus, but deny his power; eight hundred and fifty millions, more than half of the whole, are multiplying and living and dying without God and without hope. A malarial swamp fed by myriad springs will rise and spread until evaporation counterbalances inflow, but let engineering skill cut drains

[1] Dr. Carey, with the meagre information then accessible, computed ("Inquiry," etc., pp. 38–62) 420,000,000 in pagan darkness, 267,000,000 in twilight (130,000,000 followers of Mahomet, 100,000,000 Catholics, 30,000,000 Greek and Armenian churches, 7,000,000 Jews) and 44,000,000 Protestants—total, 731,000,000

which will be deepened and widened by the current through them, and in course of time the mephitic marsh will be converted into a blooming paradise. The contest between paganism and Christianity is a race between increase by natural generation, limited by war and pestilence and overcrowding, and increase by the new birth under the limitless resources of the Holy Spirit. Let us also remember that our arithmetic does not hold in the kingdom of Him with whom one day is as a thousand years, and a thousand years as one day; Him who reduced Gideon's thirty and two thousand to three handfuls of a hundred men each, before he would let them smite the host that "lay along in the valley like locusts for multitude"; Him who makes "one chase a thousand and two put ten thousand to flight."

3. *Providence.*

With the work of converting grace put also the co-operation of over-ruling Providence. This opens a vast theme. We can allude to only two among a score of inviting lines of thought. Seams of coal and veins of iron ore have lain in the earth ever since man dwelt on its surface. They have been known and somewhat used for ages. Only within this century have they been developed. In

prehistoric lore "the iron age" designates a time marked by cruelty and bloody wars with swords and spears. The iron age of to-day is characterized by machinery and vehicles and roads and bridges for the production, manufacture, and distribution of what will minister to human well-being. The beating of swords into plowshares and spears into pruning hooks has made wonderful progress. What does this mean? On one of the floating palaces that walk the waters of the Mississippi, we see on the deck piles of merchandise, the hurrying crew, the busy stokers, the eager passengers, but high up in the wheelhouse is the guiding hand. So all history shows the guidance of an unseen Person. Men are working for gain, God is using them to carry out his purposes. When Joseph was in the pit, there came a train of Midianites. His brethren sold him for twenty pieces of silver, and the merchants no doubt doubled their money when they transferred the handsome Hebrew slave to Potiphar; God was preparing Zephnath-Paaneah, a preserver of life.

But iron is also made into cannons and warships, engines of destruction. And these God is using to batter down prejudices and unlock closed doors. The opium war with China was utterly iniquitous; yet it opened the empire. It is too early to see

the full results of the war between Japan and China, but we can hardly doubt that it will break up many prejudices and bring the Celestial Empire to a lower estimate of its antique civilization, and thus put it upon a higher plane in the sisterhood of nations. It will probably lead to some development of China's untold mineral resources, binding the vast territory together by steel rails, revolutionizing old ways, opening those acute minds to new ideas. Now is the crisis. If the opportunity is allowed to slip, the millions of people will probably swing away from their hereditary reverence, industry, and economy, into the opposite extremes of self-complacency and reckless living,—a purely materialistic civilization. But if Christian people are wise and vigorous, the greatest nation on the earth may be born in a day. Other empires have risen and fallen; this and one other race have maintained a separate existence and a continuous history since the days of Abraham. For some great purpose these two have been kept, each in its distinctness. The Jews are scattered to be gathered again when the fullness of the Gentiles is come in (Rom. 11 : 25). "The fullness of the Gentiles" probably meant on Paul's lips the hordes of Europe; for us it must include the teeming millions of Eastern Asia. Shall China then become a Christian people? We

may not interpret, but we can see enough to exclaim with the apostle, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!"

4. *Bible Circulation.*

From the beginning of modern missions the translation and printing of Bibles has been prominent. The British and Foreign Bible Society, organized in 1804, was one of the first-fruits of the movement and has been its most efficient ally. Carey lived to see over two hundred thousand copies, in forty dialects, issued from his press at Serampore. Up to 1890 there had been issued by different Bible societies and printing houses sixty versions of the whole Bible, eighty others of the whole New Testament, and about one hundred and sixty more of considerable portions of Old and New, making with the twenty in existence a hundred years ago, over three hundred versions, partial or complete, of the word of God, not only prepared but printed and distributed by the thousand. This work still goes on with ever-increasing rapidity, and is simply inestimable in its silent power. It is silently undermining the foundations of error, and scattering the leaven of truth.

5. *Preparation of Fields.*

The labors of a hundred years have wrought changes quite as great abroad as at home. The earlier missionaries were naturally regarded as either political spies or mercenary prospectors. What other motive known to heathenism could induce them to go so far from home and endure such hardships? But even people ignorant of the principles of Christianity and of the unselfish love it inspires, have been compelled to respect unswerving truth and unfailing kindliness, particularly in times of flood or famine or pestilence. It has been found again and again that relief funds distributed by civil rulers are sadly diminished in transmission, while money disbursed by these ministers of the Lord Jesus goes unimpaired, nay even increased, in amount to the needy for whom it was designed. Heathen governments, with few exceptions, are friendly to real Christian work, and are finding out that it makes better and more loyal citizens. The Turk, with his pure monotheism and simple worship, is bitterly hostile to the ostentatious ritual and the adoration of images practised by his neighbors of the Greek and Latin churches;[1] against evangelical

[1] Recent massacres in Armenia, while instigated by politics and prosecuted for plunder, spring from Moslem hatred of idolatry.

Christianity he has far less prejudice. Romanism is becoming for worldly policy, if for no better reason, much more tolerant; and the effort to transplant it more largely into America, while it threatens some elements of our freedom, must inevitably still further loosen the fetters of superstition and priestcraft. Thus the fields everywhere are white to the harvest. Other men have labored and we have entered into their labors.

II. SOME NOTICEABLE DEFECTS.

As already remarked, success in the past has been hindered by mistakes. It would be alike unseemly and unprofitable to allude to errors of judgment or shortcomings on the part of individuals. They who engage in this great work are readiest of all men to confess their frailties. Nor shall I attempt to catalogue all the mistakes made by societies or by the officials representing them—not even all that have come within the narrow scope of my own observation. My aim is rather to call attention to a few that seem remediable, and to speak of them only so far as will emphasize the proposed remedy.

1. *Indifference.*

What has been and still is more than anything

else depressing mission work is the appalling fact that vast numbers of intelligent, liberal, pious people neither know the situation, nor contribute to send the gospel, nor pray for the few who give their lives to this work. What proportion of our people read missionary news? Hardly one in a hundred. What proportion give of their means? It is estimated that over half of Southern Baptist churches raise practically nothing for missions, and that in those churches which take collections nine-tenths of the amount comes from one-tenth of the members. How many Christians in their secret devotions, how many heads of households in family worship, how many pastors leading their congregations in prayer, remember the Boards in their perplexities, the secretaries under their burdens, the missionaries in their loneliness, the converts in their temptations, the heathen in their darkness?

What can be done to correct this evil? Not much in a day, or a month, or a year; not much by adopting resolutions; something by unwearying and tactful labor. Many present will be pastors, charged to feed the flock of God, which is not to put carefully masticated and daintily served food into open mouths, but to lead them out into the green pastures of Christian activity and let them lie down only beside the quiet waters of the divine

purposes. You will preach the great doctrines of sovereign grace, not often perhaps in special sermons, but as a thread of gold running through the woof of every discourse. Even so preach missions, rarely in set discourses, but constantly, as the great duty laid upon disciples. Draw illustrations from incidents recorded in missionary literature. Have a vivid idea of the work. Organize your church so as to show that you expect every member to give regularly. With the sword of the Spirit cut up the roots of selfishness and pride. Lift yourself and your congregation to higher conceptions and wider views. For enduring results neither genius nor eloquence can at all compare with steady work for God and with God.

Second only to that of the pastorate is the influence of devoted women. They rule in social circles and direct conversation. They appreciate the worth of littles, gather them faithfully, and transmit them promptly. Shall we have women's societies in our churches? In some few, with all the members knit together, all the functions in working order, life-blood circulating freely to every extremity, there is no need of any other organization. In the great majority, however, there is need of such societies and will be, until, like gentle ministrations in our times of weakness and suffering, they have charmed

away the evil, and can give up this extra service to retire gracefully into less conspicuous and more potent work for the happy household. You have heard of the girl who married a troublesome suitor "in order to get rid of him." Even so we can get rid of these societies by blending them in holy wedlock with the church, making their zeal and activity pervade the whole body.

2. *Urgent Appeals.*

A condition of general apathy calls for frequent stimulation and special efforts. There is no immediate prospect of a time when every pastor will reach all the unconverted in the community and develop all the gifts and graces of his church, leaving no occasion for a visiting brother to gather in converts, or to stir the membership to duty. In many places it is a fixed habit not to expect conversions save at the annual protracted meeting or under the direction of a traveling evangelist, nor to care for missions except once a year, and under the eloquence of a secretary. Giving is then from impulse, rather than principle, and as in the use of bodily stimulants, reaction follows, and the last state is worse than the first.

The obvious remedy is system in benevolence. Paul enjoined upon the churches in Galatia and at

Corinth to lay by in store on the first day of every week (1 Cor. 16 : 1, 2). This to be sure was for a special collection and lacks the marks of universal law; but it suggests an excellent practical rule. The New Testament lays down very clearly the principles and motives for acceptable worship in giving (see especially 2 Cor. 8 and 9). The absence of any detailed plan leaves us free to awaken fresh interest by changing from time to time. The implement ought to be suited to the man who is to handle it. By all means have a plan, the best you can devise, but work it patiently. Envelopes for the collection of money were introduced among us I believe, less than twenty years ago, and first by Mission Boards for their collections. They have been adopted by hundreds of churches to raise means for current support, and generally with excellent results. There is no virtue in the printed and folded paper. The efficacy lies in reminders to contribute regularly and frequently. Special appeals heal over the financial trouble slightly and temporarily; systematic giving will work a complete and permanent cure.

3. *Incurring Debt.*

General indifference and the efficacy of strong appeals have encouraged an essentially faulty

policy. In order to stir the brotherhood the Boards have felt compelled to lead public sentiment and to draw upon the future in making appointments and appropriations. Debt is thus incurred and large sums must be paid for interest on loans. This is sometimes right, sometimes necessary. Calls come for men to strengthen stations already occupied or to open new ones on inviting fields. The men offer themselves and give credible evidence of having been called of God. The Board dares not oppose what the Lord seems to command. And so, I repeat, it is sometimes right to walk by faith in the brethren as well as in God. Yet the habitual borrowing of money for benevolence is inconsistent and evil. During the past year of unparalleled depression it has brought nearly all the Boards of all denominations in our country into great straits. The situation calls not only for temporary relief and that right speedily, but even more for better hygiene, to prevent recurrence and promote a radical change.

It is often said that we need more of business principles in our benevolent work. True, to a certain extent. Economy, punctuality, honesty, accuracy, a full and fair exhibit, are needed in every one who handles other people's money. But there is an antipodal difference between the aims of business and

of benevolence, and there ought to be corresponding difference in policy. The business man aims to get; the benevolent man, to give. The former invests for the sake of a greater return in the same coinage to himself or his heirs; the latter invests temporal things for the sake of eternal gains, and those to accrue primarily to the benefit of another. The one does right to venture, to deal on credit, to use the stores of banking capital, in order to push his business; of the other his gift is acceptable "according as a man hath, not according as he hath not" (2 Cor. 8 : 12).

Various schemes have been proposed for getting rid and keeping rid of debt. Some look simple and easy. But unfortunately a simple solution of a many-sided question is usually applicable to a particular case rather than to the whole problem. The *doctrinaire* sees a matter in one aspect and has no idea that there is any other. If confronted with facts that cannot be wheeled into harmony with his theory, he shuts his eyes against them. Let us therefore be wary of any short and summary method, any potent panacea of man's devising, lest it do more harm than good. There are three plans that have found earnest advocates and have been to some extent subjected to the test of actual trial.

(1) To appropriate only funds collected during the previous year and actually on hand. My early life was spent in an Association composed almost entirely of country churches. About the year 1843 the body determined to conduct independent missions. The idea excited a growing interest. The brethren began to set apart portions of their fields, the sisters to designate certain of their poultry, boys and girls to work eagerly, all to make money for missions. In a few years considerable sums were regularly brought up to the annual meeting and missionaries were appointed in the State, among the Indians, and in China. Not a cent was appropriated until it was actually in the treasury and payments were promptly made. This "old Goshen plan" worked excellently till 1862, then fell to pieces, and has never been restored. It suited flush times, and gave way under the first severe strain after the enthusiasm of novelty had passed.

There are further objections to this plan. It leaves funds long idle and exposed to loss. It requires annual alterations in the working force according to changes in receipts. For home fields a reduction of force may work no great hardship; very different is the case with fields in which transportation to and fro costs as much as a year's support, and in which a worker needs several years to

acquire effective knowledge of the people and their language. Moreover there is danger in using the surgeon's knife on vital organs. When a church in debt resolves to dispense with a pastor until its finances are in better shape, it usually goes from bad to worse; and more surely would a Mission Board with a diminished force of missionaries.

(2) It has been proposed to divide up into four nearly equal districts the area from which supplies are drawn, and get the brethren in the first district to forward collections in the first quarter of the financial year, the second in the second, and so on. This would diminish the main advantage of drawing from a large rather than a small area, namely, that it often counteracts the effect of drouth or depression in one section by prosperity in another, so that there may be equality, the abundance of one supplying another's want (2 Cor. 8 : 13–15). But a worse defect is that it will not be adopted and cannot be enforced. Under Baptist polity the churches have separate sovereignty in all local matters and purely voluntary co-operation in matters of common concern. The bond that unites them is an inner life, not an external organization.

(3) There remains a third plan not so simple in theory, not easy to put into practice, nor promising anything more than gradual approximation to the

desired end. But it can be worked little by little, and every step taken will be a clear gain. Please give it careful consideration. It involves co-operation between the missionaries abroad and their supporters at home. Let each missionary agree, so far as may be consistent with his necessities, to draw his support more or less irregularly, accepting smaller allowance during the season when contributions are usually small, more when the tide of liberality rises. Some could not do this. "The laborer is worthy of his hire," and in case of need it must not be kept back. But not a few could without serious inconvenience get along for several months on less, with the assurance that it will be made up to them later. The same thing could and by all means should be done in the matter of home expenses. This would at once afford some little relief and, what is more to the purpose, would show to contributors that we call for no more than is actually and pressingly necessary. With this check upon a uniform outflow, let us plead with our people to reform the habit, indulged by so many, of giving to missions only once a year. Southern planters in former times received their money upon the sale of annual crops. It was the custom to settle bills and make contributions only once a year. The better features of that civiliza-

tion have passed away; why should we retain the worse? Business methods have been revolutionized; why not change also the monetary methods of religious bodies? Worship in giving ought to be frequent, possibly in larger amounts at some seasons than at others, but something at every season. If we could only get the men to do as the good women have been doing for years, gathering all the while and remitting quarterly, the harassment of debt and the burden of interest charges would be abolished. Some of our best churches, in spite of all we can do or say, will deprecate the frequency of calls, forgetting how often they themselves must call on the Lord for his help, and will continue to walk in the "good, old way." But if the younger brethren—nay if half of them—will work earnestly and patiently along this line in all future pastorates, a great deal can be accomplished within five years.

4. *Special Objects.*

Another and the last mistake I shall mention has been made by encouraging gifts to specific objects. All of us appreciate most readily what is concrete and particular; we apprehend with difficulty what is general, still more what is abstract. It is easy to raise twenty dollars to buy Brother A. a pony for

ranche work in Mexico, or thirty dollars to support a devout Bible woman, or a promising schoolgirl at Canton. Any definite object is easy to attain. And unquestionably a special object is better than none. But we ought to understand that mission work is for our education as well as for the salvation of the heathen, and the easy things in education belong to the horn books and the pictorial primers. It is hard to rise to the general idea of foreign missions, with all its hundred particulars; harder still to think of all mission work at home and abroad as one and the same; hardest of all to soar up and up until we clearly see the glory of our Saviour as the one end that makes life worth living. Yet only by thus struggling upward can we "attain unto the measure of the stature of the fullness of Christ" (Eph. 4 : 13).

I have sometimes reveled in the fancy that I myself, and you as well, preach nearly forty hours every day and that in a multitude of differing dialects. Yesterday when our clocks, set to ninetieth meridian time, were striking high noon, this morning's sun was gilding the spires of Christian churches on the Fiji Islands. At three P. M. it began to beam upon the empire of the Rising Sun, and you and I went forth, in the person of our representatives there, to tell the Japanese, elated with military suc-

cess, about the Prince of Peace, and to urge upon them in their hour of worldly victory an unconditional surrender to Christ. At four we began to use the strangely inflected gutterals of the Chinese and to plead with those defeated, dejected millions to turn from their vain worship of dead ancestors to the true and living God. At midnight, continuing still to talk to thronging Asiatics, we took up the story in vocal Italian, and told the proud descendants of the ancient masters of the world about the meek and lowly King, who demands not gorgeous liturgies, but the sacrifice of a contrite heart. About the same time in spite of the sultry blaze of an equatorial sun we talked in liquid Yoruban to the down-trodden and discolored sons of superstition, pointing them to the Fountain opened for sin and for uncleanness. This morning before three o'clock we had crossed the South Atlantic and tuned our tongues to musical Portuguese to tell Brazilians, long oppressed by despotic hierarchy, about the great High Priest, the shepherd and bishop of souls. Then we have had opportunity all day in our own broad land and our native tongue to tell of redeeming love. The light of a setting sun lingers till eight or nine by our clocks upon the Sierras of Mexico and gives us opportunity in sonorous Spanish to tell the sons of ancient Aztecs and of Cor-

tez's followers, about the Prince and Saviour who gave himself for us. We have been thus preaching, for in all these lands we have partners in the same great firm, whose head is Christ, whose power is the Spirit, whose business is finding jewels and fitting them to shine in an amaranthine crown. Is not this better than to confine our interest to one land or one man? "The intellect is measured by the thoughts it entertains; the soul is no larger than its desires." The Master in bidding us "disciple all the nations" sets before us no less an object than the re-conquest of a rebellious world, an ideal suited to expand the mind and thrill the heart into sympathy with himself. This is the chief element in what is called "the reflex influence of missions." As quaint old Bunyan sings:

> There was a man, and some did count him mad,
> The more he gave away, the more he had.

III. A FORWARD GLANCE.

So much of the allotted time has been devoted to the review and criticism of the work of the past that we must be content with only a few words of exhortation in view of the future.

Among many striking aphorisms that have fallen from the lips of Dr. T. P. Crawford, none has im-

pressed me more than his distinction between the three great races of mankind: "The Asiatic, or brown race, lives in the past; the African, or black race, in the present; the Aryan, or white race, in the future." The ideal of a Chinaman is to walk in the footsteps of his fathers; the Negro cares little for his ancestry, even less for posterity; the European counts past attainments only means to larger achievements, holding with Tennyson,

> That men may rise on stepping stones,
> Of their dead selves, to higher things.

Accepting in general the distinction, we may, however, ask whether it depends on racial differences or on diversity in the dominant religious ideas, namely: ancestral worship; fetichism, seeking relief from present fear; and Christianity, with its onward and upward look. Certainly there is here a connection, one way or the other, of cause and effect. Our risen Lord is represented as sitting on the right hand of the Majesty on high, "henceforth expecting till his enemies be made the footstool of his feet" (Heb. 10 : 13), and his people, toiling here below, are "looking for and earnestly desiring the coming of the day of God" (2 Peter 3 : 12).

The outlook of missions is radiant. Never be-

fore was the world more accessible; never before were the resources in the hands of Christian people greater; never before have the hindrances been more insidious or more dangerous. As to Paul at Ephesus "a great door and effectual is opened, . . and there are many adversaries" (1 Cor. 16 : 9). This is not a time for dreamy mysticism, to which German philosophy would lull us; nor for a sentimental optimism, such as dominates the magazine literature of our day; nor yet for a blind faith, which being without works is dead. The situation calls for vigilance, activity, trust in God, and patience in well-doing. As was so often said to Joshua, let me say to you, young brethren, "Be strong and of good courage." Before you are high walls and rugged mountains, covetousness in your own camp, and many a hard battle with the enemy. Only be strong and of good courage, for final and complete victory is secure, nay, almost in sight.

Spanning the horizon of the future glows a ruddy light from the promised coming of Christ "without sin unto salvation." Do you ask when and how? Will it be before or after the thousand years of which the seer in Patmos spake? What mean the gorgeous, symbolic prophecies of the end, that have come down to us, some from the Old, some in the New Testament? Frankly, I neither profess to

know, nor do I believe it is given to any other to know the exact interpretation of unfulfilled predictions. When God's glory passed by in the mount, his servant Moses was permitted to see only the hinder parts ; can we expect to look with clear vision on its forefront ? Pardon the Hibernianism of saying that if I thought I knew when and how the Son of Man will come again, I should be sure that I was mistaken, for it involves matters which no mortal can know. Eternity will be all too short to find out the wealth of meaning in God's gracious purposes concerning his Son. We know that each one of us shall die ; in mercy, the time and the manner are hidden. We know that it will be well with the righteous and ill with the wicked, but we can have no adequate conception of the woes of the lost, or of the joys of the redeemed. The future is in God's hand ; on us he lays present duties, and graciously gives us lessons from the past to make the pathway plainer, while he spans and lights the future with splendid promises, so that forgetting what is behind we may press on toward the goal.

The needs of the present are a genuine and widespread revival of interest in the work of the Lord. Conspicuously posted in a beautiful Sunday-school room I once saw this motto : " Our Aim, a Home in Heaven." I pitied the artist who conceived the

design; the superintendent who hung it upon the wall; the children who admired it week after week. Unworthy ideal tainted with selfishness. Let us rather blazon high up the nobler words: Our Aim, to Glorify God in Winning a Lost World. Ought we not somewhere to leave the first principles of Christ, repentance, faith, baptism, laying on of hands, resurrection, and judgment, and press on unto perfection? And this will we do, if God permit.

Again, we need a firmer faith in our cause. The Commission to go is set by our Lord as a sort of triumphal arch supported on two columns —all authority in heaven and on earth stands on one side, on the other the promise of his continual presence. Do we believe these truths? To doubt either is to be in poor condition for obeying the command. "Lord, increase our faith," we pray, and he sends the answer in opportunities to exercise what little we have that it may be increased. We need also a more complete consecration of all we are and all we have to "him that loveth us, and loosed us from our sins by his blood" (Rev. 1 : 5). Nothing among men is baser than ingratitude; nothing more ennobling than to cherish the memory of kindnesses received.

An even greater need is a fuller realization that it is "not by might nor by power, but by my Spirit,

saith the Lord of hosts," a constant recognition that missionaries should be prepared and chosen and sent forth by the Holy Ghost, and that their preaching will prove effective in proportion to the presence of the Paraclete, convicting the world of sin and of righteousness and of judgment.

There have been two principal theories of astronomy. The Ptolemaic made earth the center and found the fixed stars revolving about it in perfect circles; sun, moon, and planets wandering to and fro in curious loops and inexplicable curves; while erratic comets were quite beyond the realm of law and frightened men as portents of evil. The Copernican puts the sun as center of our system, and finds the earth and all the rest moving about it in perfect obedience to a single and simple law, and this sun, with its attendant worlds, moving under the same law, around some far-off center in the immensity of space. There are two and only two theories of life. Make self the center and many things seem to go beautifully. "Men will praise thee when thou doest well to thyself." But when the future comes in view, when the great issues of eternity assert themselves, life on this theory becomes inextricable confusion, ending in utter darkness. Make Christ the center, and behold how under the simple law of love there is evolved a sys-

tem surpassing "the harmony of the spheres," by as much as the scheme of redemption devised in the Father's loving heart excels the material universe fashioned by his fingers.

My task is done, unworthily of the great theme assigned, for that is beyond the reach of human language, unworthily of the occasion which has called us together, and yet, I humbly trust, in such way as to lead many, who have listened so kindly, to think more and pray more and give more for the spread of the good news of redeeming love, and with "the sweet singer of Israel" I may close by saying: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen."

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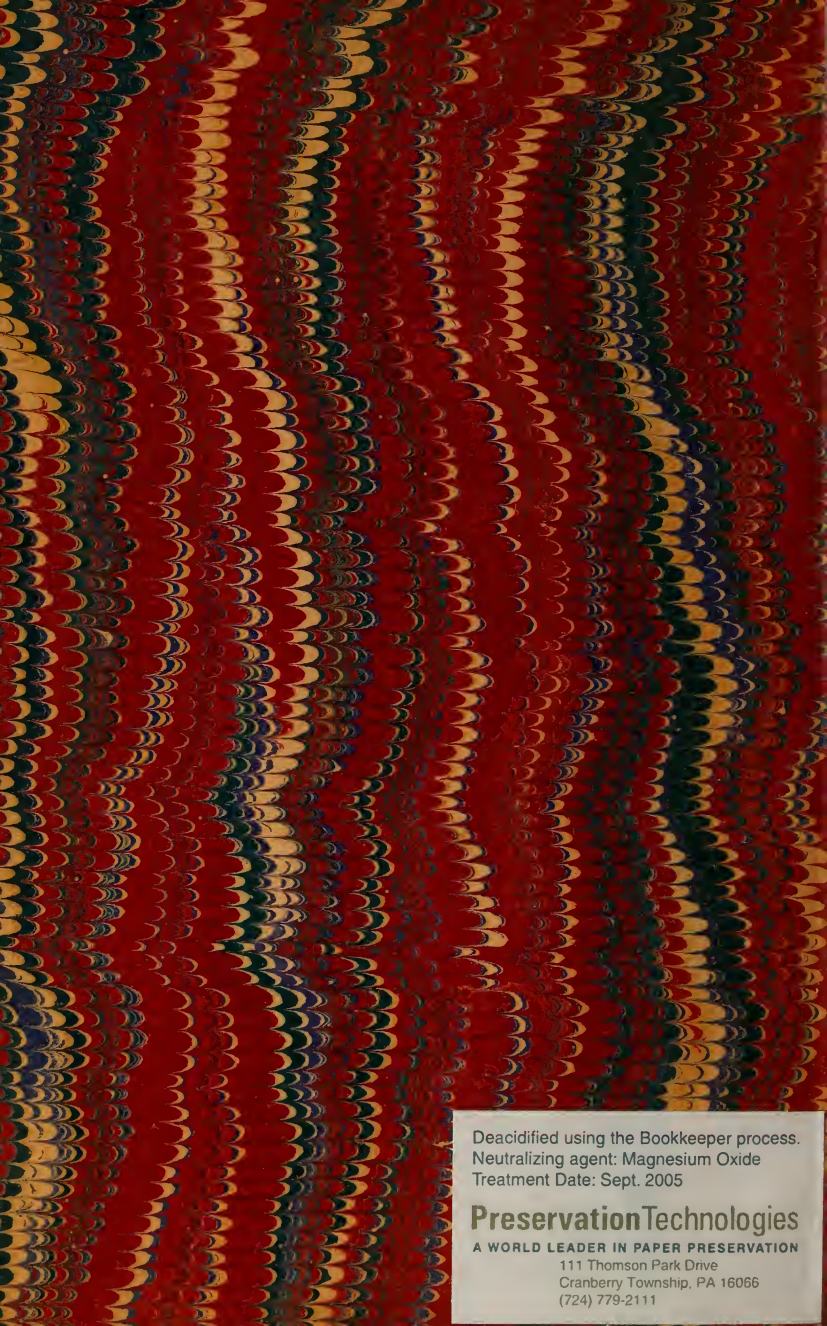

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